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The Christian Century

PUBLISHED WEEKLY

Church Freedom in Europe
An Editorial

Why Aren't They Like Us?
By Mary Elizabeth Sergent

October Survey of Books
By Seven Reviewers

Conversion of the Church
By Hendrik Kraemer

October 5, 1949

In This Issue

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The Christian Century

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Calendar of Coming Events

Sept. 15-Nov. 24. Church World Service Nationwide Clothing Drive.
Oct. 4-6. United Presbyterian Synod of New York Meeting, South Ryegate, Vt.
Oct. 5. Lutheran One-Day Seminars, Dayton; Toledo; Grand Forks, N. D.
Oct. 5. New York State Council of Churches and Chaplains Association Conference on Institutional Work, Albany.
Oct. 6. Lutheran One-Day Seminars, Cleveland; Fort Wayne, Ind.; Winnipeg, Man.
Oct. 7. Lutheran One-Day Seminar, Buffalo.
Oct. 9. Central Union Mission 65th Anniversary Observance, Constitution Hall, Washington, D. C.; James L. Kraft, speaker.
Oct. 9. Chicago Sunday Evening Club; Walter H. Judd, speaker.
Oct. 9-16. First National Leprosy Missions Week.
Oct. 10. Lutheran One-Day Seminar, Champaign, Ill.
Oct. 10-13. National Sunday School Association 4th Annual Meeting, Oakland, Calif.
Oct. 11. Lutheran One-Day Seminars, St. Louis; Madison, Wis.
Oct. 12. Lutheran One-Day Seminars, Chicago; LaCrosse, Wis.; Oakland, Calif.
Oct. 13. Lutheran One-Day Seminars, Fresno, Calif.; Milwaukee, Wis.; Rock Island, Ill.
Oct. 14. Lutheran One-Day Seminars, Green Bay, Wis.; Los Angeles.
Oct. 14-16. New York State Young Adult Council Annual Fall Retreat, Lisle.
Oct. 14-Nov. 7. Ecumenical Institute Course for Missionaries on Furlough, Celigny, Switzerland.
Oct. 16. Laymen's Sunday.
Oct. 16. Chicago Sunday Evening Club; Lynn Harold Hough, speaker.
Oct. 18. Lutheran One-Day Seminar, Austin, Tex.
Oct. 19. Lutheran One-Day Seminar, Houston.
Oct. 19-20. American Mission to Lepers 42nd National Convention, Park Street Church, Boston.
Oct. 20. Lutheran One-Day Seminar, Dallas.
Oct. 23. Chicago Sunday Evening Club; Harold A. Bosley, speaker.
Oct. 24. United Nations Day.
Oct. 25-30. Disciples of Christ International Convention, Cincinnati.
Oct. 27. Lutheran One-Day Seminar, Regina, Sask.
Oct. 28. Lutheran One-Day Seminar, Saskatoon, Sask.
Oct. 28-30. American Federation of Lutheran Brotherhoods 19th Biennial Convention, Fargo, N. D., Moorhead, Minn.
Oct. 30. Reformation Day.
Oct. 30. Chicago Sunday Evening Club; Congressman Brooks Hays, speaker.
Oct. 30. Lutheran One-Day Seminar, Edmonton, Alta.
Nov. 3-5. Third National Conference on Intergroup Relations, Chicago.
Nov. 4. World Community Day (United Council of Church Women); theme: "Peace Is Possible."
Nov. 13. Northern Baptist-Disciples of Christ Pulpit Exchange Day.
Nov. 18-21. United Stewardship Council Annual Meeting, Pittsburgh.
Nov. 24-Dec. 25. 6th Annual Worldwide Bible Reading Program.
Dec. 4-11. Far Eastern Conference (International Missionary Council, Younger Christian Churches, World Council of Churches). Bangkok, Siam; theme: "The Christian Church in Changing Eastern Asia."
Dec. 11. Universal Bible Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, OCTOBER 5, 1949 NUMBER 40

EDITORIAL

Can the Atomic Arms Race Be Stopped?

PRESIDENT TRUMAN'S announcement that an atomic arms explosion had occurred recently in Russia was promptly followed by a Russian claim that that nation has had atomic weapons for two years. Thus a perilous new era opens in international relations. It seems likely to lead either to disarmament or to obliteration. The most hopeful thing that could happen now would be for the United Nations, led by the United States, to make a new beginning in its efforts to achieve atomic disarmament. Encouragement for such an effort seems to be offered by the statement of Tass, official Soviet news agency, that "the Soviet government, despite the existence in its country of an atomic weapon, adopts and intends adopting in the future its former position in favor of the absolute prohibition of the use of the atomic weapon. Concerning control of the atomic weapon, it has to be said that control will be essential in order to check up on fulfillment of a decision on the prohibition of production of the atomic weapon." This statement carefully avoids use of the word "inspection" but it is evidently intended to be construed as meaning that Russia is willing to have that question reopened. It will be recalled that the position of the United States, backed by a large majority of the United Nations, is that continuous international inspection of atomic installations is an indispensable element in atomic disarmament. The other main point of the U.S.-U.N. position is that atomic development in all countries should be turned over to an international body responsible only to the United Nations. This point has not been mentioned by the Russians.

World Reacts to New Insecurity

KNOWLEDGE that Russia had reached in four years a degree of technological and scientific achievement that the rest of the world considered far beyond her capacities has shattered complacency and produced new demands for more armaments. But sober second thought reveals how futile these demands are. An atomic arms race can lead only to unthinkable disaster. Three years ago the Emergency Committee of Atomic Scientists laid down six points which were never more relevant than today. They are: (1) Atomic bombs can now be made cheaply and in large number, and they will become more destructive. (2) There is no military defense against atomic bombs and none is to be expected. (3) Other nations can rediscover our "secret" processes by themselves. (4) Preparedness against atomic war is futile and if attempted will ruin the structure of our social order. (5) If war breaks out, atomic bombs will be used and will surely destroy our civilization. (6) There is no solution except international control of atomic energy and ultimately the elimination of war. On June 30, 1947, the Emergency Committee added this: (7) Once stockpiles of atomic bombs have been accumulated by two national blocs of a divided world, it will no longer be possible to maintain peace. Stockpiling has been going on for some time, so our choice is simple: disarmament or obliteration. Disarmament is possible only if large numbers of people give sustained thought and work to achieving it. A good way to begin is to read and distribute the series of articles entitled "A Road to Atomic Peace" which appeared in The Christian Century during May and June, 1949. It was written by atomic scientists Daniel and Squires.*

Hold Fear Imperils Our Civil Liberty

AMERICA needs a strong infusion of civil courage. According to the annual report of the American Civil Liberties Union, the long shadow of fear is making precarious the maintenance of civil liberties in this country. This fear is the direct product of the tension with Russia. But the fear of Communist infiltration does not affect the civil rights of communists only. Instead, says the vigilant organization of defenders of civil rights, it affects the entire community by setting up "an unprecedented array of barriers to free association, of forced declarations of loyalty, of blacklists and purges, and, most menacing to the spirit of liberty, of taboos on those progressive programs and principles which are the heart of any expanding democracy." The union points out that this state of mind has permitted a Congress elected on a program stressing civil rights to ride through an entire session without enacting a single law strengthening civil liberty. Such gains as have been made it credits to "labor's resistance to legal restrictions of its rights," to the judiciary, including particularly the Supreme Court, and to the United Nations. It derives legitimate satisfaction from the fact that the U.N. "has for the first time in history laid a working basis between the nations and peoples for enforceable universal civil rights and international freedom of communication." This is important, but it does not minimize the dangers to

*Reprints of "A Road to Atomic Peace" may be obtained from this paper for 25 cents a copy, $1 for five copies.

American freedom arising from the state of mind created by the cold war. That must be dealt with by alert private citizens determined to maintain the liberties of all. In this effort the Protestant churches should play a leading part. Civil courage ought to be an important by-product of religious faith. This faith should be intelligent. So we urge study of "In the Shadow of Fear," which can be secured from the American Civil Liberties Union, 170 Fifth Ave., New York 10.

Norway Uses Tax Funds for Peace

IN MANY countries Christian and other citizens are distressed because so large a proportion of their taxes is being used to pay for military preparations. The government of Norway has taken a small step to meet their complaint. Its finance department has agreed to permit members of the Society of Friends and the War Resisters International to send their receipted tax forms for that country's "defense tax" to it through officers of the two organizations. The total tax paid will then be transferred to the fund used for the ordinary expenses of the government. Since no list of members is asked for, it is possible that some nonmembers may be included at the discretion of the two bodies. The government also returns the interest which has accrued on overdue payments of persons who have withheld taxes as a protest against their use for military purposes. This constitutes a form of recognition of the validity of their protest and indicates that they are not to be penalized. The action of the Norwegian government is a slight concession to conscience in this matter, but it has only symbolic value, and not much of that. The money of protesters is transferred to ordinary revenues, 15 per cent of which is also used for military purposes. So, granting to this government move all the credit that is due it, one may still argue that the minority's efforts might be more profitably expended in other directions. What that direction might be was indicated by a Norwegian friend in a letter summing up the effect of Norway's adherence to the Atlantic pact as follows: "Now we are sold body and soul to the Western powers and all the present-day fear of Russia seeps in here as elsewhere."

A Century of Chopin

ON OCTOBER 17 it will be 100 years since Frederic Chopin died, at the age of 39. His parentage was half French, but his heart was wholly Polish. It was a tragic time for Poland. What time in the last two centuries has not been? Already an accomplished musician, Chopin left his native country at 20 and never returned. But he took with him a store of Polish folk tunes and dance rhythms which became the themes and patterns of movement for a great part of his compositions. As a Polish "exile" in Paris during the latter half of his life, he was in contact with other Polish exiles and also with French music and the music-loving public. The folk materials of his native land, the warmth of his emotional attachment to Poland, and the technical skill derived from his early study of Bach, Mozart and Beethoven, all found expression through the coloration of his own unique genius in ways that were neither French, German nor Polish but were pure Chopin. In any company of musicians or of Poles, one can start a very pretty argument as to whether Chopin's music is distinctively and fundamentally Polish. Polish patriots—Paderewski, for example, at the 1910 celebration of the centennial of Chopin's birth—have exploited it as nationalistic. But it does not appear that Chopin himself thought of it so. In commenting on music, his own and others', in intimate correspondence that has lately come to light, he disclaims any intention of writing "Polish music" and denies that political or racial boundaries have any place on the musical map. Chopin's piano did not speak Polish, whatever may have been the source of his themes and rhythms. Its language is universal. A remarkable characteristic of Chopin, for a man of so much genius, was that he knew his own limitations. In spite of much urging by admiring friends to write operas and symphonies, he stuck to the piano.

Money Crisis May Advance Election

HUNDREDS of millions of people are being affected directly by the wave of monetary devaluation set off by Britain's decision concerning the pound. While it is still much too early to assess the full effects of the actions taken by the financial authorities of a score of countries, it is already clear that standards of living have been undermined. Prices are rising and real wages are falling. The middle class, and particularly people who depend upon savings, pensions and annuities, are being made to suffer. Unemployment is likely to increase, since raw materials will cost more. Labor will probably not take reductions in real income lying down, in spite of appeals from government leaders; so there will be an increase in strikes. All these factors impinge sharply on the political situation. This raises the question whether the date of the next general election may not be advanced in Britain. The Labor party is not required to hold such an election until next year, but circumstances may compel it to go to the people before that time. In 1931, when the Macdonald ministry similarly devalued the pound on September 21, a national election was held on October 27. In that instance, the national government, which was predominantly Conservative, won by a large majority. The present Labor government may decide that its chance of winning an election will be better if it is held soon. It can hardly view with equanimity the prospect of becoming involved in a struggle with the trade unions, which constitute the main source of its support.

Shanghai Foreigners Are 'Liberated'

A COLORFUL century ended when over 1,200 foreigners sailed from Shanghai on the liner General Gordon. Shanghai was made a "treaty port" in agreements signed between western nations and China just over a hundred years ago. It was then a collection of huts and grave mounds near the mouth of the Yangtsze. The imperial government residing in Peking held it in such

contempt that Shanghai was turned over to the importunate "foreign devils" to use as they liked. Because of its strategic location and its status, the mud village became one of the great cities of the modern world. But succeeding governments of China were never able to impose their authority upon the city in its entirety. Even when they assumed control of the outer areas, the central "International Settlement" with its banks and skyscrapers managed its own affairs. Shanghai was therefore the last of the "free cities" of the kind that had existed in Europe centuries before, and it remained so until the Japanese took it over in 1941. Since the war the "old China hands" who once held undisputed sway attempted to resume life on the old pattern, but they were foredoomed to failure. Many of them boarded the General Gordon, grateful for the chance to escape after having virtually been held for ransom by the Communist regime. At the last moment others were detained because the regime had decided to extort further sums from them or from their employers through such devices as severance pay for their employees for months in advance, or because the successors they had left to manage the businesses they were abandoning were "not acceptable," or for other reasons. Some missionaries were also passengers, although the majority of representatives of western Christianity are remaining. The suffering, hardship and injustice experienced by the General Gordon's passengers underline the fact that whatever else may happen in China, the fate of Shanghai will henceforth be one with that of the nation. The last "free city" is free no longer.

No Subsidy Wanted for Religious Papers!

THE SENATE post office committee has approved a bill calling for an increase in postal rates but exempting religious publications. This exemption should not be permitted to stand. We have no independent opinion in regard to the proposed increases in the first and second class mail rates, since postal rates are a very technical subject and the allocation of costs to the different classes of mail is very complicated. But one thing we are sure of—that there should be no exception for religious periodicals in any increase of second class rates. It is always said, and doubtless truly, that second class mail pays less than the cost of transporting and delivering it. The argument is that the service performed by the publishers in disseminating information and culture deserves this subsidy. The point is disputable, especially if one considers the kind of information and "culture" some of them disseminate, and the impossibility of making the government responsible for passing a value judgment upon periodicals to determine which ones are worth subsidizing by a postal rate below cost and which should pay their own way. But assume that the general argument is sound. There is still no justification for treating religious publications as a special class and giving them financial favors not enjoyed by other periodicals. It is reported that earlier in this year the editors and publishers of religious papers entered a vigorous protest against the increased rates then being proposed by the post office department. We did not join in that protest. We might protest against what seemed an excessive increase in all second class rates. We might point out that the post office cannot tell whether it is losing or making money, or how much, until it begins to take account of the immense amount of mail it carries free for other departments of the government. But we do protest against giving special favors to religious periodicals at the taxpayers' expense. No subsidies from public funds for religious enterprises—whether churches, schools or publications!

Is Arms Aid Only A Beginning?

NOTHING was said, when our government first began to extend military assistance to Greece and Turkey, concerning how long the obligation thus incurred would last. But these two nations stand high on the list of European powers slated to receive assistance through the new military aid bill. So passage of this measure on the day before the President announced that the United States no longer has exclusive possession of the atomic "secret" commits us to the extension of further aid next year and the next and the next. If it is not possible to reach an agreement soon with Russia concerning atomic control, the scale of military preparations here and abroad will doubtless increase rapidly. The military mind, which in this case has managed to shape public opinion in its own pattern, refuses to accept the scientists' true declaration that there is no defense against atomic weapons, that none is to be expected. The action of Congress therefore marks an important new stage in those preparations for atomic conflict which we are assured will fundamentally alter the structure of our society even before conflict begins. The fact that members of Congress and the public whose views they interpret feel that they must act as they are doing affords a significant commentary on our freedom. How real is it? If our liberty to decide small questions remains unimpaired but we are not free to decide the issue on which our destiny and that of our civilization depends, what meaning does freedom have? If now we have no choice but to rush blindly down this steep place into a sea of atomic disaster, where did we take the turn that committed us to tragedy? Or is there still time for us to repent?

Church Body Protests South Africa Racism

A STRONG denunciation of the racist policies of the South African government was recently voiced by an official group reporting to the General Assembly of the Presbyterian Church in that country. It held that justice is betrayed and the truth impossible to attain in the system of segregation being fostered there. "If the narrowest interpretation of Calvinism is to be the screen through which teachers have to pass," it declared, "the future generations of scholars may be regimented into a swarm of ill-taught zealots who will darken counsel and degrade the human spirit." . . . Segregation in Texas public schools is under attack in two lawsuits recently filed in Dallas by the National Association for the Advancement of Colored People. The main argument is that facilities available to Negro children are notably inferior to those which are

furnished for white children. . . . Paul Robeson is appearing in Chicago for a series of "concerts." So far there have been no disturbances, although the series is not complete as we go to press. The reason probably is that when they learned Mr. Robeson was coming to Chicago, organizations interested in civil liberties and race relations got together with veterans' groups, newspaper editors, radio executives and police officials and worked out a plan to prevent any such outbreak as that which occurred at Peekskill, New York. It provided for full respect of and protection for freedom of speech and assembly, but stressed the importance of restraint in all public references to the Negro singer's appearances. . . . Out in Chengtu, West China, the cornerstone of the new University Community Church was recently laid. Remembering that Nestorian Christianity once died out in West China and seeking the restoration of the faith if such an event should happen again, the dedicators placed in the cornerstone an iron box. In the box they placed a Chinese Bible and hymnbook, Chinese and English books about Jesus Christ, a Federal Council report on the Amsterdam conference, and "documents of the contemporary scene." Among the last were copies of The Christian Century, according to Dryden L. Phelps, who holds the interesting title of "executive pastor" of the church.

Federal Council Speaks Out

AT LAST the Federal Council of Churches has issued the clear and unequivocal statement on the question of federal aid to public schools for which the country has been waiting. During recent months public interest in this highly important issue has reached an unprecedented level. But the principal Protestant interchurch organization failed to speak even once in a way that could be heard outside its own office, or to speak at all except through an unpublicized letter to the House committee on education and labor. This silence, as The Christian Century said on August 31, was highly regrettable. It weakened the leadership of the council. It dismayed Protestant churchmen who recognized the significance of the national debate. It undermined congressmen who were standing for a law which would be consistent with the Constitution.

But now the Federal Council has spoken. On September 20 its executive committee, on which all the council's member denominations are represented, defined its position. This definition removed an ambiguity which had previously clouded the organization's stand. Before September 20, the council supported federal aid for schools along the lines laid down in the Taft and Thomas bills, which were approved by the Senate and are now in the hands of Chairman John Lesinski of the House committee on education and labor. These bills open a dangerous loophole for aid to sectarian schools. They authorize the states which aid such sectarian schools to use federal funds for that purpose. The Federal Council has now plugged this loophole. It favors reserving federal money to public schools. This represents a distinct advance.

The council rightly maintains that the congressional stalemate on federal aid "is a matter of grave concern." The real sufferers from the deadlock are nearly 30 million pupils and teachers in the public schools. Rising costs and the unequal distribution of educational opportunities are raising havoc with the American school system, on which our democracy depends for a literate citizenship. Relief on an adequate scale can come only through federal appropriations. A way has been found to grant such funds on terms which keep control of education in the hands of the states, where it belongs. But week succeeds week and still Congress is not permitted to act.

"The central principle of a national minimum of educational opportunity for all the children in all the public schools of all the states is widely accepted," says the council. The reason why it has not been voted, the council holds, is that it has been blocked by "the controversy over the secondary question of certain services, such as free transportation and health services." The statement continues:

> We believe that the sound and practicable way out of the legislative stalemate would be to treat aid to schools and the supplying of welfare services to children as separate projects. Each should be decided on its own merits. In accordance with previous statements of the council, we urge that prompt provision be made for federal aid for the maintenance of public schools, with assurance that in its administration there be no discrimination on account of race. We further urge that, as a separate matter unconnected with grants for schools, open-minded consideration be given by Congress to the need of all children of school age for certain welfare services. We believe that if federal aid is made available for such services, they should be administered or supervised by a public agency. By thus drawing a clear distinction between aid to schools and welfare services to children, we believe that necessary assistance can be given to education without making it the object of sectarian controversy or compromising the principle of separation of church and state, for which the council has always stood.

Three points in this statement demand attention. The first is the fact that the council now stands for federal aid to public schools, omitting the qualification to which it was previously committed. In 1947 the council issued a statement on this issue, which was referred to by Samuel McCrea Cavert, its general secretary, in the letter which appeared in our pages last week. It accepted the Taft-Thomas formula which allows federal funds to go to parochial schools if state laws permit. Dr. Cavert referred to this as an "incidental exception." The phrase was not felicitous.

Two years of public discussion have revealed that this exception is anything but incidental. By making federal funds available to parochial schools under certain circumstances, it compromises the principle of separation of church and state and opens the way to their getting funds under all circumstances. The new statement of the council drops the exceptions, either incidental or essential. The Federal Council has publicly placed itself on record as favoring "federal aid for the maintenance of public schools"—period.

It may possibly be argued that the phrase "in accordance with previous statements of the council," includes the 1947 exception. If that were true, there would have been no reason for issuing another statement. As used in this instance, it means nothing more than that the present action of the council accords with previous statements *which are consistent with it*. It accords with the 1947 statement: "We

believe that public funds should be used only for public schools." It is not in accord with the "incidental exception" of 1947, for it makes no exceptions. Since that is true, the position of the Federal Council now coincides with that defined by H.R. 4643, which is generally known as the Barden bill.

Second, the September 20 statement of the council leaves the "secondary question" of welfare services for children to be settled by Congress separately and on its merits. The council takes no position concerning the merits of these welfare services. It simply urges Congress to give the question "open-minded consideration." But it does take a position concerning the merits of federal aid to public schools. It maintains that the case for such aid to such schools is clear and convincing and it urges Congress to grant such aid without delay. It rightly asks the national legislature to provide assurance that there will be no racial discrimination in the administration of federal assistance. That is not an exception or diminution of its support for federal aid, but a statement that aid should be inclusive.

We believe that the council could and should have defined more clearly its position concerning welfare services. Federal help to the agencies concerned with the health of children, for example, is badly needed. But it should be administered, as the council says, by the body which is entrusted with responsibility in this area, in this case the public health authorities. In other words, the governing consideration should be child health, not school aid. The same distinction between the individual and the institution should apply to other welfare services. Children may be aided in ways for which a clear case can be made, but the only schools which the federal government is in constitutional position to aid are the public schools.

Third, the council's plea for the separation of secondary questions of child welfare from the primary question of federal aid to public schools is sound and should be adopted by Congress. But why has not this parliamentary "division of the question" been attempted? The answer is that it has been tried many times, in the present Congress and in other Congresses during the past quarter of a century since this issue arose. What has happened to these efforts? Again and again they have been blocked by Roman Catholic opposition.

On June 3, 1949, Father William E. McManus of the National Catholic Welfare Conference stated the Roman Catholic position in testimony before the House committee on education and labor. He opposed both the Taft-Thomas and the Barden bills and stated that "the official position of my organization is as follows: (1) Public and parochial schools are both eligible claimants to federal aid. (2) At the very minimum, federal aid legislation must include a mandatory provision that funds be appropriated to furnish school services to the nonpublic school pupils. (3) Federal aid that fails to include the above provision is unjustly discriminatory and should be defeated."

This testimony places responsibility for the congressional stalemate squarely on the doorstep of the National Catholic Welfare Conference and the hierarchy whose policies it promotes in its unceasing Washington lobby. House majority leader John W. McCormack, who has been knighted by the pope, and Chairman John Lesinski of the House committee on education and labor, are blocking a vote on either the Taft-Thomas or the Barden bill because they are carrying out the hierarchy's policy. This policy is designed to weaken and eventually to supplant the public schools. It seeks to accomplish its end either by gaining an unconstitutional federal subsidy for a system of rival parochial schools or by blocking all federal aid to public elementary and secondary education. It can and must be defeated.

Since the Federal Council of Churches has now defined a position which is unmistakably in accord with the American principle of separation of church and state, we trust that its responsible officers will lose no time in making its stand known to Congress and the country. The ground that has been lost by untimely silence can be recovered only by resolute action. Constitutional federal aid for public schools can be saved in the 81st Congress only by a determined effort, since adjournment is rapidly approaching. The Federal Council has spoken. Now it should act. And every state and local council of churches in the land should back it by its own speech and action. Support H.R. 4643 for federal aid "to public elementary and secondary schools"!

Church Freedom in Europe

RUMORS, denials, demands and verbal denunciations continue to increase the tension in the struggle between church and state in Europe. For the moment, this struggle is most intense in Czechoslovakia. There a government requirement of an oath of loyalty from all public officials has brought matters to a new crisis, since Catholic priests, being paid by tax funds, are regarded as civil servants. Whether or on what terms priests who maintain their loyalty to their ecclesiastical superiors will take the oath, remains to be seen.

At the same time the Czechoslovak government is about ready to make public its new law for the regulation of church affairs. The Roman Catholic Church is expected to oppose this, perhaps with help from some Protestant bodies. But the government insists that there will be important Catholic prelates and a large number of priests who, when the showdown comes, will stand out against a break. Dangerous as the situation is, the possibility of an eleventh-hour compromise is not to be dismissed. Both sides, behind their public front of unyielding difference, continue to bargain.

I

The church crisis in Czechoslovakia does not differ in essentials from the crises which have brought conflicts recently in practically all the European nations with Communist governments and increasing tension in Belgium, France and other countries as well. To be sure, there have been no trials of bishops and priests outside the iron curtain, and there are not likely to be, for nations like France and Belgium are not trying to impose totalitarian rule. But the seed of conflict over the church-state issue is planted in the contest over tax support for sectarian schools; it may ripen into another open struggle in the new

West German state as well. Even in Spain, Portugal and Italy, if there should come a political overturn—something always possible—another church-state crisis would follow immediately.

The only reason there is at present an appearance of church-state peace in Mediterranean Europe is because at the western end the Roman church has things all its own way, and at the eastern end the Orthodox churches in Athens and Istanbul are bulwarks of Anglo-American policy. In Italy the influence of the church has reached such a level that the Communist members of parliament voted to incorporate the Lateran Treaty, with its recognition of Roman Catholicism as the state church, in the new constitution. Yet despite all this, there is no feeling of stability about the church-state relationship over most of the Continent. In a large part of Europe, church and state are at grips in open struggle today. In most of the rest of Europe, that struggle may break into the open tomorrow.

II

Roman Catholicism is fortunate in the person of its most conspicuous protagonist in Czechoslovakia. None of the political charges which obscured the issues in the Stepinac and Mindszenty cases apply to Archbishop Beran. Archbishop Stepinac unquestionably played hand-in-hand with the German invaders and with the native fascists in Yugoslavia. Cardinal Mindszenty did not attempt to conceal his Hapsburg sympathies, or his discussions with Archduke Otto to arrange for a regency to be held by the cardinal between the overthrow of the Communist government in Hungary and the restoration of Otto to a Hapsburg throne.

But no one has ever accused Archbishop Beran of that kind of political reaction. And it is too late now for the Czech Communists to make such charges stick should they try to manufacture them. Prague's Catholic archbishop is a patriotic Czech who spent the war years in a nazi concentration camp. He was evidently prepared, after the Communist coup, to maintain strict political neutrality toward the regime which had overthrown the republic. In the crisis which has arisen in Czechoslovakia, the archbishop has taken his stand on what he regards as the rights of the church, and only on those rights. The issue, consequently, is a fairly clear one. To the Communist government it is the issue as to what the rights of the church properly are. To Archbishop Beran, and to the Catholics who stand back of him, it is the issue of religious freedom. Is the church to be free to rule its own affairs? And what are its own affairs?

It is frequently charged that the underlying issue in all the church-state conflicts which have afflicted Europe since the war's end is that of church lands. There is a vast amount of land expropriation going on today, with redistribution to the peasants, either in individual holdings or in communal form. The Roman church has been a landowner with holdings second only to those of the nobility. It is charged now with fighting to retain its holdings. In Italy, for example, where the De Gasperi government is gingerly approaching a token redistribution to satisfy the grumbling peasants, it is noticeable that no church lands are included in the first areas marked for expropriation. And it would be ridiculous to deny that in some instances this effort to preserve the church's landholdings has been a major factor in precipitating trouble.

But land is not the fundamental issue. The church will hang on to its land as long as it can, but when that issue is pushed to a showdown it will give in. That has been demonstrated in Poland and Hungary. Moreover, the land issue is relatively unimportant in Czechoslovakia.

III

No, the real issue in Czechoslovakia, and in other parts of Europe as well, is more basic. It is the issue of state churches—the Christian church as an arm of the state, supported by the state, giving its religious sanctions to the state, and consequently looking to the state as the guarantor of its position and privileges. This is an issue which was born with Constantine's conversion. It marked every century of the Byzantine empire. It never ceased to plague the feudal monarchs in the west. It was transplanted by Luther and the Augsburg agreement of 1525, with its "the religion of the prince shall be the religion of the subject" formula, into the nationalistic period which followed the Reformation. The Peace of Westphalia extended and reaffirmed this principle. Finally it was brought to these shores by the Puritan sons of the English revolution.

So long as Europe's governments remained "legitimate," this issue seldom produced overt trouble, although Napoleon in his way and Mazzini and Garibaldi in theirs and the anticlerical leaders of France's Third Republic in theirs were all forced to deal rigorously with it. Now, however, with Communist governments covering a good half of Europe and revolutionary ferment working everywhere, this issue is breaking out in open conflict all over the map of the Continent.

It is not realistic to think of this as simply a Roman Catholic issue, or as a Catholic versus Communist issue. To be sure, it takes its most spectacular forms in countries where there has been a Roman Catholic establishment and where a Communist regime, officially atheist and insistently totalitarian, has seized control. But this issue affects Orthodox and Protestant churches as well. Reduced to its essentials the issue is this: Can the Christian church in any form—Roman, Orthodox or Protestant—be free while it continues to live on support provided by the state? Or does the freedom of the church in any country require the separation of church and state?

IV

That is the real issue confronting Europe's churches today—the issue of separation of church and state. Communism's rapid rise has made this issue inescapable, but it has been implicit in the European situation for centuries.

Deep down under the surface of their minds, European churchmen have known for years that this issue would have to be faced. The very passion with which the modern popes, from Pius IX on, have denounced the idea of separation of church and state has reflected their apprehension at what impended. The courage with which some German churchmen faced Hitler, but failed after the nazi tyranny had been smashed to push their fight for church freedom to the logical conclusion of separation from state support, has revealed the inner unreadiness of German Protestantism to go to the heart of this question. The celerity with

which Orthodox churchmen wheeled into line, at the first signs of favor from the Communist dictators of Russia, Bulgaria, Rumania and Yugoslavia, has shown the ineradicable Erastianism of the Byzantine churches.

All sorts of attempts have been made in Europe to disguise the reality of the issue. Concordats have sought to establish the distinctive rights of the "high contracting parties"—rarely to the satisfaction of either. (Hardly had the most famous recent concordat, that between fascist Italy and the Vatican, been signed when the pope denounced it as a swindle and Mussolini exulted that by it he had ended the papal power in Italy forever.) Constitutions have been rewritten to guarantee religious freedom. In England the legal facts of parliamentary control over the state church have by tacit consent been hidden behind the Englishman's genius as a lawbreaker. It is all a very mixed up and bewildering situation, and its basic cause is the unwillingness of churches and clergy, accustomed to tax support, to face the fact that a truly free church must be a church separated from the state.

V

Archbishop Beran, a man of pure life, noble motives and genuinely religious spirit, is caught in a typical crisis growing out of this refusal of the European churches to face the issue of separation. All the questions on which the archbishop and the Czech government are at odds would immediately appear in a new light if the church were not trying to hang onto the tax support of its clergy and institutions. Shall the government control the curriculum in the church's schools? If it pays the costs from public funds, what else is to be expected? Shall lectures on "scientific Marxism" be given in theological classes? If the seminary professors are civil servants, on the government's payroll, why may it not assign some of them to this duty? Shall the government have ratification and veto powers over the choice of bishops and the higher clergy, and may cabinet representatives even intervene in the appointment of pastors? If the bishops and the other clergy are to continue to be paid by the government—that is, to be government officials—why not?

It may be noted that these issues on which Archbishop Beran is fighting for church freedom in Czechoslovakia are also involved in Spain. The difference is that in Spain the church can be confident that the dictator, Franco, because of his political necessities, will employ his powers over education and ecclesiastical appointments in ways agreeable to the church. The church believes that it gains from not being separated from the state in Spain; it fears that it is about to lose because it is not separated from the state in Czechoslovakia. But it is so tradition-ridden, so obsessed by memories of the power which has accrued to it in the past from the patronage of princes, that it will not consider re-examining the principle of separation itself. Even its exceptional gains in the United States under separation cannot induce the Vatican to permit a re-examination of the principle. And the American hierarchy dutifully supports Rome in its blind clinging to the past by declaring the principle of separation of church and state a "mere shibboleth."

Much the same thing might be said regarding the outlook for the established Protestant churches of the Continent. They are not involved in the same sort of fighting trouble the Roman church is in where it is involved with tough Communist dictatorships. Protestant countries in Europe so far have proved encouragingly Communist-resistant. But the Protestant state churches are suffering the attrition of a steadily lessening popular influence and a steadily growing popular reputation as a last stronghold of social privilege. Toynbee knew what he was talking about when he placed the established Protestant churches at the very bottom of his list of effective religious forces in today's world. Yet these churches are still so panic-stricken at the thought of what might happen to clerical stipends or church institutional endowments if their links with the state were severed that they recoil from the suggestion that there is any connection between religious freedom and power and the separation of church and state.

One may have the greatest respect for the courage of Archbishop Beran as he stands for what he regards as the liberty of his church in Czechoslovakia. One should have equal respect for Professor Hromadka as he likewise tries to preserve both the freedom and the life of the Protestant churches in that country. But neither Catholics nor Protestants in Europe will face the essential requirements of freedom for the church in this time of man's desperate need until they reconcile themselves to the separation of church and state.

It may be, of course, that the Communist governments with their totalitarian pretensions will not agree to a separation of the church from its entanglements with the state. In that case the church will simply be driven underground—a fate toward which it now seems headed anyway unless, like the Orthodox churches in league with Moscow, it is prepared to grovel before the Communist dictators. We have no such fears for the ultimate spiritual power of the church underground as we have for the church feasting at the tables of the State Almighty.

The battle for religious freedom in Europe is as vital to the future of that continent as church apologists everywhere are declaring. But the true issue involved in religious freedom is still being generally passed over in silence because too many churchmen of the "eat your cake and have it" variety are afraid to face it openly. That basic issue is separation of church and state. Given that, freedom for the church will become a reality. Dodge on that, and the church will find itself drawn closer and closer to spiritual suffocation within the enveloping tentacles of the state octopus.

Master Musician

HE plays, across the centuries,
And would from mankind draw the best
With songs that little sing of ease
But bring the listening spirit rest.

Exquisite insistence pleads
With deafened souls that stand apart,
And He who bows still often bleeds
While playing vainly on the heart.

MARGARET EVELYN SINGLETON.

Conversion of the Church

Eleventh Article on 'How My Mind Has Changed in the Last Decade'

By Hendrik Kraemer

I AM NOT SURE whether I can say very much about changes in my thinking during the past ten years. I had better state at once that the unprecedented challenge put upon my country and myself by the Second World War tested the validity of the deep-rooted convictions which had guided me for almost the whole period of my public life. In order to make this clear I may perhaps be permitted to insert a few notes of a biographical character.

I

When I was a student at the University of Leiden in the years of the First World War, the subject that most fascinated me—next to my study of Oriental languages, cultures and religions—was the relation of Christianity to the world of culture; or to put it differently, the question how a Christian committed to loving obedience to his Lord Jesus Christ should meet the whole realm of modern cultural life. I was convinced that the right attitude could be found only by a synthesis of unambiguous witness to the reality of the Christian revelation with fearless openness to our modern world and realistic evaluation of it. This implies an independence and a freedom which repudiate defensiveness on behalf of Christianity as well as needless aggressiveness toward our culture. It presupposes a thorough grounding in the Christian faith and at the same time untiring effort to enter into the spirit of modern culture, whether good or bad.

It became my firm belief that the Christian must not court the favor of the so-called "enlightened opinion" of the day but must try ceaselessly to penetrate into what the Germans call *das moderne Lebensgefühl,* the "feel" of modern life, and must challenge it by the Christian witness to the nature of life, man and the world. In other words, I felt that the whole situation was essentially a missionary situation. This idea was probably determined by the fact that I was pursuing my academic studies with the definite object of entering missionary service. At any rate, my estimate of the situation and the attitude it engendered guided all my action in the student world. The action took place mainly within the Dutch Student Christian Movement, which through its affiliation with the World's Student Christian Federation provided my first international contacts.

I spoke advisedly when I said above that what most fascinated me in my student years was the question how a Christian must meet modern culture. I emphasize this because it is symptomatic for the situation that I did not think in terms of the Christian church. Of course I was a member of a church—the Dutch Reformed—and, for a student, attended Sunday services with fair regularity. But the church as such was not a reality to me. The routine nature of its life, its sleepiness and ineffectualness roused my indignant criticism. I remember many battles about the church that we had with older people in our student movement conferences.

II

These guiding convictions of my student years have been deepened, widened and chastened. Fortunately this process is still going on and, I hope, will continue. However, my experience on the mission field has changed my mind considerably in one respect. It was there that I discovered the church and its crucial importance for the Christian life and for the problem of Christianity's relation to the world. How did I make this discovery? It came about in the following way:

I performed my missionary service in Indonesia, and in the course of my thirteen years' stay came into very close connection with nearly all the types and problems of missionary work in those parts. The center of my activity, however, was in Java, an entirely Moslem country of forty million in which some tiny but potentially important churches had been established as a result of missionary efforts. When I arrived in Java early in the twenties the Christians won from Islam were not yet "churches"; they were groups of Christian congregations under missionary leadership. Immediately the baffling problem of Islam confronted me in all its hugeness and forced me to review my whole position. It became clear to me that a phenomenon so impenetrable and impregnable as Islam can be met neither by individual Christian effort—indispensable as that may be—nor by the effort of missionary corporations, which always act more or less as private agencies. Only the Christian church as a whole, as a witnessing, suffering, praying and serving body obedient to the commission of its Lord, can cope with such a situation.

This new way of thinking was set in motion by my direct contact with Islam, but other factors were also at work in my mind. At the end of my first year in Java—a year spent in constant travel and observation—a new insight ripened within me; namely, that our well meant tutelary system of missionary work was one of the greatest hindrances to a real encounter with Islam and to a real manifestation of what the Christian church intrinsically is and must stand for. While our missionary organizations had made some small inroads into the world of Islam, their system put these groups of converts under foreign direction, thus isolating them from their environment and unconsciously keeping them in an artificial state of weakness.

The only right solution was to make them independent churches, living according to their Christian right and duty as witnessing bodies directly responsible to their Lord. I perceived clearly that the true purpose of missions is not to establish colonies of Western Christianity *in partibus infidelium,* but to plant churches capable of finding their own way in the world where it has pleased God

to place them. Reading the Bible with new eyes I discovered that Christ came into the world to gather *a people*, not primarily to call single individuals who then for practical reasons set up some kind of organization.

So I became the advocate of changing the "mission fields" into autonomous churches. To my amazement I was obliged to draft many church regulations in order to give the native Christians an idea of what a church is in its true nature and function. This task fell upon me although I was not a regular missionary (I was in the service of the Dutch Bible Society, engaged mainly in translation of the Bible and production of Christian literature in indigenous languages) nor yet an ordained minister or official theologian.

III

I come now to the past decade. In 1939 I was living in Holland as a professor of history of religions at the University of Leiden. The problem of the church in my own land occupied me deeply. Along with a small minority, I was aware that the church to which I belonged, the Dutch Reformed, was in a sad state. However, I was not yet taking active part in the efforts to lift the Reformed Church out of its paralysis. Because of my experience on the mission field I had the feeling that these efforts to make ours a living, active church were fundamentally misguided, sincere and able though they were. It seemed to me that they were too directly theological and organizational. Sound theological thinking and adequate organization are essential for a church that wants to function as a life-giving body in the modern world. But they cannot be creative unless there has been a deeper stirring beforehand. Only then can they do their essential work.

In the days of my youth I had entertained a severe judgment of the weakness of the empirical church. My present concern for the church did not arise from any mitigation of that judgment. On the contrary, it arose from a new understanding of the biblical teaching as to what the church *is* regardless of the fact that by human standards it may be in a lamentable state. My criticism grew severer and more thoroughgoing with the increase of insight that came to me by listening to what the Bible reveals as God's purpose with the church. Consequently it was my conviction that the real ills of the church cannot be cured by sound theology and organization. These are undoubtedly indispensable at their due time and place. But the real ills of the church are pride, slothfulness, self-sufficiency, which can be healed only by true conversion and by nothing else.

It is comparatively easy to galvanize or vitalize a church, in spite of the puzzling fact that churches, which ought to be revolutionary, are the most stubbornly conservative bodies on earth. Vitalization, however, is worlds apart from conversion. It seemed to me that the various groups of able and devoted churchmen who sought to heal the church in Holland were not sufficiently aware of the inescapable priority of conversion. They were not unaware of this need, but in practice treated it as marginal to the solution of the problem. This made me reticent and relatively inactive amid all the attempts to improve church life.

The occupation of Holland by the Germans in 1940 came as a crushing blow. I felt that now something decisive had to happen and that I must commit myself to my country's cause. The Dutch people was deeply disturbed, adrift without clear orientation. It was in danger of losing its soul—which was far worse than losing its independence. The idea gripped some of my friends and me that, by means of an evil power, God had deprived our people of its liberty in order to give it a chance to save its soul.

In the summer of 1940 one of the initial endeavors along these lines was launched by a political movement called the "Dutch Union," which had as its aim the recovery of the identity and self-respect of the Dutch nation. It was assumed that this movement would be tolerated by the Germans. I was invited to become one of the leaders. I refused for many reasons, one of which was my utter inability to believe that it would be possible to conduct such a movement with the consent of the occupying power. But my main reason was that, in this hour of greatest peril and most desperate need, I saw in the church the only power that might save the nation's soul. Notwithstanding its miserable weakness and helplessness and its complete lack of moral prestige among the people, simply because of what it *is* according to the will of its Lord, the church, if it truly repents and mends its ways, can always become the salt of the earth and the light of the world. The dire state of the nation thus was the sounding board for the call to repentance, conversion and rededication.

This conviction was the driving power of my thinking during the war, and it remains the guiding motif in my concern for the renewal of the church. It has been tested as by fire. May I add that it is the only way of renewal for all churches—not a way to certain victory, but the way to become a real church, independent while obedient, humbly aware of its weaknesses and deficiencies, free and fearless because of its trust in God. Postwar Holland has shown that there are no ready-made devices for solving the problem of a church in deadlock. The circumstances of the war opened many hearts to the call for conversion, but today they are closed again. Yet the fundamental condition for the renewal of my own church and of all churches remains the same—true conversion.

This conviction is the richest fruit of my thinking during the past ten years.

We Also Are His Poem

WE ALSO are His poem,
His accent and His rhyme.
The dawn is but His proem
That sets a measured time;
And days and years are valid,
And each must find his mode;
And some will shape a ballad,
While some will live an ode.
And some will merely bore us
With waste of words, a whim;
But some will stand before us
A perfect psalm or hymn.

GERHARD FRIEDRICH.

Why Aren't They Like Us?

By Mary Elizabeth Sergent

WHEN Richard Smith was six weeks old, his parents took him to church and had him christened. He was a darling baby, with wide blue eyes just matching the ribbons on his grandfather's christening dress, which he wore for the occasion. He was the third generation baptized in that church, wearing that dress and bearing the name Richard Smith. He lay on the red velvet pew cushion, reaching for the crystal chandelier, and his parents could hardly keep their eyes on the hymnbook for stealing fond glances at him.

His mother, Sue Smith, could never remember afterwards just what they had all promised, but she never forgot the lump which came into her throat while the choir sang, "Let the little ones come unto Me." It made her think of herself as a little girl in a starched white dress, reciting her piece on Children's Day.

A Memorable Party

They had a pleasant dinner after the service. Her parents and Tom's were there, and a college friend of Tom's, jokingly referred to as the baby's godfather, although the minister had told Sue before she came home from the hospital that formal sponsors other than the parents were not necessary in their church.

The grandparents went home early. More friends of their own set dropped in during the afternoon, and the party really became one to remember. Dick, the honorary godfather, quite bubbled over on the bootlegged champagne and was really a scream. The baby, upstairs in his crib, slept through it all like an angel.

Little Ann, who arrived about eighteen months later, was in the nature of an accident. They had wanted a little sister for their son, but not quite so soon, and her coming was almost an imposition. Sue's mother had died that spring. Her father was breaking up his home to move in with a bachelor brother in another city. What with one thing and another, the baby was not christened.

"I'm really too busy now," Sue told the minister. She thought him rather cruel to press the matter. After all, she was confused and unhappy enough without being bothered about unimportant things.

School and Sunday School

Dickie started Sunday school at five. A neighbor picked him up and took him in her car, and if Tom felt like it, he went down after the child. When Tom had a golf date, Dickie could not go to Sunday school unless the neighbor was willing to miss church in order to bring him home. Fortunately the neighbor belonged to the church where Dickie had been baptized, for both Tom and Sue wanted him to attend that church's Sunday school. Sue's parents had belonged to that church, and so had Tom's.

Dickie himself was not too fond of Sunday school. Nothing in his early life had prepared him for the swarms of strange children he was supposed to call friends. The prayer times were an unwelcome curb upon his restless nature, and the first time the beginners attended the Children's Day service he was frightened half to death by the roar of the big organ.

Experiences in the kindergarten of the public school helped to reconcile Dickie to his fellows. Sue had been a high school teacher herself and she was very much interested in education. She joined the parent-teachers association and became very active in raising a milk fund. Tom spent one spare evening a week, with other fathers of kindergarten pupils, repairing little chairs. He had great fun. Once, after collecting Dickie and Ann from the church school, he remarked that the beginners' room there was certainly shabby. Sue thought it a shame.

Dickie and Ann were both in the primary department when the family moved. Tom's business was prospering, and the new house on the other side of town was more in keeping with their position in the community. But it was too far for the children to walk to the old church, and neither Tom nor Sue had time to take them very often. Their old neighbor lived several miles away. Gradually, as they made friends in the new neighborhood, the children started going to a Sunday school nearer their home.

'Interested in Education'

Tom and Sue went to the Christmas pageant. The little church was rather sweet, and Ann made a darling angel. Sue thought the beginners' teacher a rather unsuitable woman. She made a grammatical error which, although slight, was audible to educated ears. But Tom pronounced the blond intermediate teacher a "knockout."

The minister called twice before he found Sue in one afternoon. She apologized prettily for her absence. "I'm so busy with parent-teachers, you know. We are running a puppet show now. The proceeds will buy glasses for children whose parents can't afford them." She had hoped to sell him a ticket, but he already had one.

"I'm glad to see you so interested in education," he replied. "We need teachers badly."

Sue said she could not think of taking on the responsibilities of a class while the children were small. Perhaps later . . . She was relieved that he had not asked her about Ann's baptism. She had neglected to read any meaning into the sign which proclaimed his to be a Baptist church.

The children went to Sunday school quite regularly for the next two years. In fact they went whenever they felt like it. Dickie had a lesson book and Ann was supposed to learn memory verses, but Sue did not know that. She and Tom were very busy building contacts for his business. The country club crowd was great fun, and there were dances nearly every Saturday night. Tom bowled every Wednesday, and Sue, in addition to her parent-teachers work, had joined the women's university club.

On Christmas and Children's Day they went to the little church to see the program. The Christmas pageants, written by the minister's wife, who belonged to the university club, were very pretty. Sue was sometimes moved to tears

by the innocent beauty of the little Mary. The Children's Day pageants were terrible. Sue could not understand why the minister's wife did not write those too.

On Easter Sunday the whole family went uptown to the church where Dick had been christened. The faces of the people they had known, however, were becoming fewer, and although they had never withdrawn their letters they began to feel it was no longer their church. On the Easter that Dick was ten years old, they attended the services at the Baptist church. Tom was quite amused by the "fundamentalist" baptism service. The minister would have been amused had he known that anyone considered either himself or his church of the fundamentalist persuasion. Although there were not as many lilies as the richer uptown church usually had, those there were were arranged in a very charming manner.

Such a Dull Business

That August Sue received a call from her university club friend. "Frankly, I came to ask you to take a class," said the minister's wife.

"Oh, I really couldn't," said Sue. "I don't know enough."

The eyes of the minister's wife roamed over the shelves filled with the latest books, salted with a fair showing of classics from both Sue's and Tom's college days. "You have read all these." she said. "Why not the Bible?"

Sue gave a small, deprecating laugh. "It's so dull, don't you think?"

"Perhaps, but only in spots. Very small spots too. Of course, filling out blanks in lesson books, which was our introduction to it, is dull. That is where so much of our Sunday school education can be improved. But to sit down and read it, like any other book, can be vastly exciting."

"I'll have to take your word for it," laughed Sue. She served tea and cookies, hoping none of her friends would drop in for cocktails before the minister's wife left. She was dying for a smoke. "Really I can't take a class. I couldn't keep discipline with boys. Tom? Oh mercy no! He isn't interested in religion."

Before the minister's wife left Sue had told her of her early dislike for the beginners' teacher, made some excellent suggestions for the improvement of the church and Sunday school plants, and confessed to a long standing feeling that "people in churches are too strait-laced and narrow-minded. Always saying don't. They really drive young people away."

The minister's wife said the beginners' teacher had served thirty faithful years, they were certainly going to make improvements when they got the money, and the trouble with churches lay in the people who stood outside and criticized them rather than reforming from within where their ideas could do some good.

She left shortly thereafter, and Sue felt herself almost offended. It was certainly very ill-bred to beg for money on a social visit. The crowd began to gather, however, and she soon forgot the entire conversation.

Fortunately, Tom and Sue were unaffected by the depression. Tom's accounting business took a new lease on life with the higher taxes and more involved tax forms of the Roosevelt administration. He began to make real money.

Before Dick had entered his teens they had built a summer camp. It was a fine cabin, warm enough so that they might extend the season over week ends until snow flew. Dick was in the open so much that they ceased to worry about his standing as a Scout. This was fine, for one or two men had asked Tom to help with the Scout troop, and Tom was really much too busy.

Ann's Sunday school teacher took to dropping in on Monday nights after work to give Ann her lesson. That was an inconvenience. Ann sometimes forgot the teacher was coming and had some other activity planned, usually at school, and then Sue had to apologize. She hated to do it.

Letting the Children Choose

In February of that year the young woman who had taken Dick's class called on Sue. Her face had a radiant quality about it. She told Sue all the young people in the class had decided to join the church together at Easter, and that Dick had voted to join with them. However, he must first attend pastor's class for six weeks, and after the first week he had not shown up.

"I'll speak to him," Sue promised, "but I don't know. He has so many activities, and he belongs to a little club which meets Friday nights."

"It's only for six weeks," the teacher began wistfully. "And it is really important for them to understand what they are getting into."

"Well, I don't believe in forcing them. It's a free country after all, and children should pick out their own religion if they want one. I believe in letting them choose."

"If you really believed that wouldn't you go with them to every church in the city so that they might have a real choice?" asked the teacher gently. "Your present attitude is the same as if you let your children pick which foods they would eat—and then prepared nothing for them."

Sue was rather hurt. The girl was single and could know very little about children anyway, and she was obviously a fanatic. Sue had always disliked religious fanatics. They embarrassed her. By great efforts at courtesy she managed to keep the rest of the conversation off controversial themes, and the teacher soon left. As she went up the street, Sue saw that her shoulders sagged like an old and disappointed woman's.

'They Always Lose Interest'

Dick never did join the church. He missed Sunday school most of the time that year because of going to camp, and the next year he was promoted and disliked his new teacher. "She doesn't know anything," he complained. Tom said boys usually lost interest in religion when they entered high school; *he* had. Sue said it was a shame the church could not find educated teachers.

Dick attended young people's meeting whenever he was home, and Ann went with him. Dick had a crush on a girl in the organization. Ann was approaching the age when all boys interested her.

Ann was baptized after all. It was really Sue's doing. Tom said it was a lot of foolishness and why should they stay home on Easter Sunday when the trout were biting. Sue, however, was anxious to have her baptized, even after the minister explained that according to the beliefs of his

church, water itself, however reverently administered, could not save her daughter's soul. Sue cared little for the beliefs of the church. She knew what she believed.

In the end, Tom and Dick went trout fishing and Sue remained at home to see that the baptism went through. Ann was quite frightened, but she was happy when it was over and Sue gave her a dear little gold cross as a remembrance. Ann had a movie date that night, and the next communion Sunday they were at camp, of course. So, what with one thing and another, she never did receive the right hand of fellowship.

The children's attendance at young people's affairs lasted about a year. Dick's girl moved away, and he began borrowing the car on Sunday evenings to visit a girl he had met in school. Ann joined a sorority and her interests were confined to the activities of her friends.

Ann's Sunday school attendance became more and more spasmodic. By the time she entered high school it had ceased entirely. Saturday was her night for dates, and she was very popular. On Sunday morning she was really too tired to move from her pretty white bed. Sue said she knew just how Ann felt. She, too, had dropped out of Sunday school at that age,

The family continued to attend church on Christmas, and on Easter if they were in town. Only Sue went on Children's Day. She liked to see the little tots in their bright dresses. They were so cute, and their lisping songs always made her laugh. Clothes for little girls were ever so much sweeter than when Ann had been tiny, although few of the little girls were as cute as her memories of her own little Ann.

Sentimental Encounter

One Children's Day, the first year Dick was in college, Sue found herself in the same pew with Dick's old teacher who had tried to get him to join the church. A young man was with her, evidently her husband, and they had brought their baby to be dedicated. The baby was darling, and Sue was more interested in watching him than in the service.

The beginners arose and performed. They had a new teacher. "Such an improvement," whispered Sue to the baby's mother.

The baby's mother whispered back, "They were lucky to get someone to take the place of Mrs. Brown, though no one can ever really take her place. I think I first understood how Jesus loved me when I found out how Mrs. Brown loved us all."

Her husband picked up the baby and they started down the aisle hand in hand. Their faces shone with the same happiness Sue remembered on the girl's face when she had explained how her class was being baptized together that Easter long ago. The choir began, "I think when I read that sweet story of old," and Sue felt a mist of happy tears start to her eyes. Through them she was surprised to see the young mother's shoulders squared as a soldier's going into battle.

The war struck the Smith family a stunning blow. Dick, of course, enlisted immediately, and after O.T.S. was sent to Ireland. Ann, still in college, eloped with a boy she had met at a U.S.O. dance.

Six months later Tom and Sue were grandparents. The doctor said the baby was premature. It did not look premature to Sue, but she wisely kept silent and opened her heart and home to her daughter and granddaughter. Ann's husband visited them on his leaves, and both Tom and Sue liked him. He was a spirited boy, very much in love with Ann, and a good sport. The baby stayed with her grandparents during his visits while he and Ann had a good time. "After all—it may be the last . . . " It usually took Ann a week to recover from her husband's furloughs.

Dick wrote from Ireland that he too was in love. She was perfect, he said, a regular Irish beauty with blue eyes, black hair, and a complexion like a wild rose. She was praying for him, and he felt he would be safe when he left for France. Tom said that was a laugh, anyone praying for Dick, but Sue could not reply. She had taken to dropping in at the service men's shrine in the Episcopal church on her way home from Red Cross, and lighting a candle for both son and son-in-law. It comforted her to think of the two little lights glowing in the great dark church when she was gone, silent reminders to God of her intention even in her absence. The candles were ten cents each.

Home-Coming

The war ended, but not the shocks in store for the Smith family. Dick married his girl and brought her and their baby home. He had a fine job lined up. They loved their new daughter. Their only disappointment lay in her religion. When he had married, Dick had turned Roman Catholic.

"Why?" asked his father one night, while Maureen was upstairs putting the baby to bed.

"Well," said Dick, "it's simpler. There are the laws of the church, you know. I figured what my kids were going to be I might as well be too. Besides, there's a security in it. They feel it's so right, and it *has* answered a lot of my questions about religion."

"Couldn't your questions have been answered in your own church, Dick?" faltered his mother.

"What church?" asked Dick. "You know I never stayed any place long enough to get a chance to ask questions."

Dick and Maureen are very happy. They have two children and there is another on the way. Sue goes over to stay with the babies sometimes while their parents are out. Dick and his wife go to confession every Saturday night, and Maureen has a special devotion to the Sacred Heart of Jesus and never misses a First Friday. Their house makes Sue vaguely uncomfortable. There is no Bible on the living room table, and she misses that. And she finds something indecent about the picture of the Sacred Heart over the sofa. Both she and Tom feel that their son has grown away from them.

The Harvest Reaped

Ann's problems, however, are a greater cross. For Ann is not happy. Her marriage was based upon "love," fierce, passionate love; and Ann's husband conceived exactly the same kind of love for a pretty WAC in Manila. Ann is divorced now and working in New York. Her daughter is in a nursery school, and she seldom pays a visit to her old home.

It is just as well, for Ann has turned from a soft, pretty girl into a brilliant, brittle woman. She is cynical, she is

bitter, and she has become a violently outspoken atheist. Sometimes when she is home, she embarrasses her mother by the things she replies to the perfectly innocent remarks of friends. Sue, who has always disliked religious fanatics, has discovered that she finds irreligious fanatics just as trying.

On Easter and Christmas Sue notices a quiet, charming young woman who sits surrounded by teen-aged boys and girls. Her little son is in the beginners' class. Her face has the same glow as always and her shoulders are still squared as a soldier's. She looks happier than Ann, which makes Sue wonder, because the war left her a widow with a child to bring up. She looks secure too, and, although her husband is dead, she still looks like a loving woman who is loved in return.

Sue feels neither happy nor secure. She tells herself it is just middle age setting in. After all, she is a grandmother three times over. But on the nights when Tom is at the club or bowling to keep his waistline down, and on the week ends when he and "the boys" take over the camp and Dick joins them after mass on Sunday morning, Sue is left at home alone, and she frequently finds herself becoming rather blue.

In spite of her work with the parent-teachers, the university club and the Red Cross and her many social activities, Sue is beginning to feel that her life has been rather wasted. "After all, women's work is deadly routine," she tells herself, "except for the children." And Sue is disappointed in both her children.

Tom is disappointed in them too. He voiced his regrets on a rare evening at home this spring, and Sue agreed with him.

"I can't understand it," said Tom. "With all the advantages of a good home and a Christian community, why didn't they grow up to be good, decent Protestants like you and me?"

Too Young or Too Old

Editor The Christian Century:

SIR: If your memory is still agile enough to travel back a distance of six years to the midst of the Second World War, you will recall a mournful ditty with the refrain, "They're either too young or too old." It blared forth from juke boxes and radios, the strident complaint of a girl that, with millions of young men in the army and navy, no one was left at home to take her places except children and grandfathers, "either too young or too old."

Something like that seems to be the theme song of far too many churches looking for ministers. It is rather a shock, to anyone who can still be shocked by anything, to note how the period of "greatest availability" for ministers has been narrowed at both ends. I am not mad, most noble Festus, but speak forth the words of truth and soberness when I say that many churches—or at least the Politburo selecting the minister—start with the dogma that a man is too young at 35 and too old at 40.

If this goes on for a few years, it will develop that the only "right" age for a preacher to be called to a church is six months between 36 and 37 years. Perhaps this can be scientifically narrowed still further, to a period of 25 minutes during his 36th year. In this way churches will skillfully eliminate two of the most priceless assets in their work—the energy, initiative and imagination of youth, and the experience, wisdom and maturity of middle age and elder years.

The snap judgment, "He's too young for a church like ours," would have eliminated recruits such as Charles H. Spurgeon, Henry Ward Beecher, George Whitefield, Joseph Parker. For that matter, most of the twelve disciples would have come under the ban. If baseball operated under the totalitarianism of the calendar, a manager would have said to a gangling farm boy of 19 years, named Bob Feller, "You sit on the bench for ten years. Then, when you have developed rheumatism, and if you are patient, I may put you in as a relief pitcher in some game that is hopelessly lost." Under that school of thought all the teams would be second-division teams.

That is exactly what has happened to a great many churches; they are second-division outfits through lack of daring and courageous leadership. Often this is not the fault of the churches themselves, but is due to the arbitrary ruling of the ecclesiastical high brass.

The loss is just as great at the other end. Henry Hallam Tweedy once said that a good many churches, on looking for a minister, seem to take their motto from the parable of the Prodigal Son: "Give me a kid, that I may make merry with my friends." When a church erects an arbitrary deadline at 50 years or earlier, it removes itself from the possibility of using great powers, judgment, mature skill in counseling, deep understanding of religious experience —all immeasurable assets of pastoral ministry. Perhaps there is wisdom in an old adage, not found, I am told, in the Good Book, but in another realm of thought: "Play both ends against the middle."

As long as I am weeping on your shoulder, let me dampen it with about six tears more. I am one of many who are distressed over another shortening of the season in the work of the church. It is the steady shortening in city churches of the period of full-strength activity. The summer "letdown" used to be confined to July and August. Now it frequently lasts from June 1 to October 1. Soon the period of Protestant church activity may be just six months, from mid-October to Easter, with two short spurts at Advent and Lent. It threatens to become as highly seasonal as ice skating or skiing.

A question in the Gospel of John asks, "Are there not twelve hours in the day?" We might well ask, "Are there not twelve months in the year?"

Thanks for a good cry.

Yours,

Simeon Stylites.

OCTOBER SURVEY OF BOOKS

The Hebrew Tradition

HOW CAME OUR FAITH, A STUDY OF THE RELIGION OF ISRAEL AND ITS SIGNIFICANCE FOR THE MODERN WORLD. *By W. A. L. Elmslie. Scribners, $3.25.*

A VOLUME which presents the ripe fruit of 30 years' study of the Old Testament is to be received with gratitude and appreciation. The patience and persistence it represents are not to be underestimated. Indeed the author tells of the coming of a time when he resolved to abandon the writing of the book, and testifies to the encouragement of friends through which he was helped to complete it. There is about the writing something of the leisureliness of the long study and, if it may sometimes lack in terseness and conciseness, it has the richness of an unhurried endeavor.

The claim of the book is "that in the course of Hebrew history beliefs were attained—attained in an extraordinary way—that are in essence eternally valid, that speak to the heart of our manifold anxieties and fundamentally concern right understanding of the Christian faith and its presentation in the modern world."

The setting forth of the argument is in three main parts. The first part concerns "the Old Testament today." Discussing the relevance of the beliefs of ancient Israel to modern life, the author observes that it was the genius of the Hebrew people to ask, "What is right in God's sight?" Here we remember Schweitzer's insistence that the basis of civilization is ethical, and that the fundamental question in any human endeavor is not, "Is it economically promising, or comfortable, or beautiful?" but, "Is it right or wrong?" Continuing to a report on the methods and results of the modern study of the Old Testament, the writer declares, perhaps a little too optimistically, that it is now possible to give a reliable account of almost the entire history of Israel, and to state "for this and every generation" the spiritual significance of the facts thus discovered.

Speaking then of the Old Testament as literature, the author emphasizes the terse and powerful character of Hebrew writing. At length he tells of the varied treatment the Bible has received in its character as sacred Scripture. Typology, allegory, infallibility are key words in the discussion, equated somewhat artificially with the gathering of clouds, the ice-age, and a depression from Iceland. His own claim is resoundingly Christian, that "true knowledge of Ultimate Reality . . . came through Israel and became in Jesus full and final revelation of the truth."

The "religion of the Hebrews" is studied in the second part of the book. It is concluded, among other things, that before the time of Moses the Aramaean ancestors of the Hebrews were worshipers of the moon god, whom they saluted with the ejaculation *Yah*. To the reviewer the thesis of Alt in *Der Gott der Väter* (not mentioned by Elmslie in this connection) seems more probable.

Over against the popular worship of Jehovah, which was on a low plane, the author presents, in the third part, "the faith of the prophets." Eight supreme men of God are seen as determining the high course of Hebrew religious thought: Moses, Samuel, Elijah, Amos, Hosea, Isaiah, Jeremiah, and the poet-prophet whose words are preserved in the latter part of the book of Isaiah. Moses moves here as a real historical figure, the founder of Israel's ethical monotheism. Incidentally, Mount Horeb is located in Arabia rather than on the peninsula of Sinai. The poet-prophet lived in Jerusalem in the 5th century. (The name of Cyrus in Isaiah 45:1 is not a part of the original text.) From Moses to the nameless poet-prophet extends the line of development of Israel's faith, which the modern world so greatly needs to recover for itself.

Dividing the treatment of his theme between text and rather full footnotes, Elmslie has made the consecutive reading of this book somewhat less smooth than it might be; but he has attempted to provide for both the general reader and the student, and both will find rich materials here.

JACK FINEGAN.

Christian Revolution

THE CHRISTIAN ORIGINS OF SOCIAL REVOLT. *By William Dale Morris. George Allen & Unwin, London.*

THE STREAK of antireligious bias in modern socialism has obscured and belittled the origins of social revolution in the Christian ethic. This book should go a long way to right the balance. It recalls to its proper place that element in the Christian gospel which proclaims that "He hath put down the mighty from their seats and exalted them of low degree. He hath filled the hungry with good things and the rich he hath sent empty away." And it shows that for the past thousand years the Christian faith has produced a glorious succession of prophets who have insisted at the cost of untold suffering that justice shall roll down as waters, and righteousness as a mighty stream.

The author first examines the democratic and equalitarian ideas of the early Christians, which have been more fully set forth by Troeltsch. He then shows that long before Luther the early Middle Ages brought forth a variety of sects which the church branded as heretical but which invariably turned to the teachings of Jesus and the example of primitive Christianity as justification for their claims for a more just social order. Generally, he says, these sects drew their membership from poor handworkers—carpenters, weavers, masons and cobblers. They were oppressed by the dominant economic interests of the day, at the head of whose ranks stood the church. As early as 1000 A.D., "heretics" were burned at the stake for insisting that an essential of religion is good works, for refusing to engage in war and for indicting the church for its wealth and worldliness.

Among the early groups discussed by Mr. Morris are several kinds of Cathari, the Albigensians and the Bogomili, who were exterminated by bloody, church-led crusades. Other such groups were the Arnoldists, the Apostolic Brethren, the Waldensians and the Hussites. In England the Lollards helped to set the stage for the great peasant revolt of 1381, which in turn prepared the way for the Protestant Reformation in that country. Since the church was the greatest of landlords and oppressed its serfs with as much cruelty as other overlords, it incurred the full weight of popular wrath when the agrarian worm turned. When the peasants took London, they beheaded Archbishop Sudbury and a number of priests and monks. All this is not without interest in the light of what is happening in eastern Europe today.

When the Protestant Reformation finally broke, its way had been made straight in the desert by four centuries of social searching originating in Christian teaching and persisting in spite of as well as because of the church. The author of this study agrees with other students of the time that it was Calvin and not Luther whose ideas released the dynamic for social and economic change through the Reformation. "Calvinism was in every respect a creed admirably suited to the revolutionary bourgeoisie," he says. "Calvinism gave to the rising middle class a sturdy sense of their own worthinen with which they were able to confront the haughty self-confidence of the born aristocrat. It gave them the certain self-assurance of ultimate victory; the sense of being an instrument in the hands of Destiny to humble 'the haughty and the strong; who sate in high places and slew the saints of God.'"

Mr. Morris is at his best, which is very good indeed, in his evaluation of the role played in social change in the 16th and 17th centuries by the Anabaptists, Levellers, Diggers and Quakers. All were forthrightly Christian, so that "the polemics of the English revolution of the 17th century were largely phrased in theological language." (Would our generation understand such words?) Like their predecessors, the early Quakers were highly critical of the established social order. Some of them upheld socialistic and communistic ideas, and "it was not until after the Restoration that Fox's doctrine of abstention from politics was generally adopted by the Quakers." It is his opinion that, when that happened and persecution ceased, the Religious Society of Friends ceased to be much of a factor in social ferment.

This book covers the place of religion in social change in Britain up to and including the beginning of the 20th century with more thoroughness than it devotes to the Continent. The author gives the Methodists credit for playing an important but not

unequivocal part in the beginnings of the industrial revolution in that country. The new chapel gave neglected people an opportunity to take a hand in the management of its affairs and so in self-government. It made people articulate who had hitherto been dumb, and literate who had been illiterate. It fed their imaginations with visions of splendor and lightened their gloom with knowledge of a divine purpose for their lives. On the other hand, the official attitude of the Methodist Church "was unfavorable to the growth of the trade union movement or a spirit of revolt among the workers." The author agrees with C. D. H. Cole in his view that Methodism led people "towards union with the liberal manufacturers who were the mainstay of the dissenting congregations." So it made its members better citizens and may even have made many of them better rebels, depending on whether one believes in gradual or in cataclysmic social change.

The author's treatment of the contribution of Christian Socialists is quite extensive, and leads up to the part played by their successors in the establishment of the Labor party. Unfortunately the study is not brought down to date. This reader hopes that Mr. Morris will continue in the course he has set out to explore, and that meanwhile his present book receives the wide and reflective attention it deserves.

HAROLD E. FEY.

Art as Apologetics

RELIGIOUS ART FROM THE 12TH TO THE 18TH CENTURY. *By Emile Mâle. Pantheon Books, $4.50.*

HABITUAL wariness about the use of superlatives in this department cannot prevent recognition of this as probably the best brief account of the substance and meaning of religious art in the later medieval and early modern periods. There are more complete and detailed treatises. M. Mâle himself has written extensive and authoritative works on separate sections of this stream of history. The present volume may be considered as a digest of those. It is therefore to be regarded as one of those works which, though simple and compact, rest upon an immense amount of erudition which is not exhibited. When the author of such a book makes a generalization or a judgment, it means something.

Fifty full-page illustrations give vividness to the story. But the text is much more than a personally conducted tour through this gallery of pictures. Insofar as it is that, it is the commentary of a cicerone who never wastes time in pointing out the obvious or in giving guidebook information, but whose concern is to use the works of art which are depicted—whether architecture, sculpture or paintings—as illustrative of the main lines of influence and development through the centuries under consideration.

The author's point of view seems to be that of a believing but not fanatical Roman Catholic. For the purpose of such a treatise, this is all to the good, for it enables him to interpret sympathetically the works of medieval and Counter-Reformation art. Since, as he explicitly declares, this art was in purpose and content an instrument of Catholic apologetics and propaganda, its message and meaning are not immune to reasonable criticism; but the work of description, exposition and interpretation is best done by one who has no inclination to enter into controversy with the artists.

Only a few specific points can be mentioned, but each of these invites further research by the reader. M. Mâle makes much of the influence of the miniatures in Greek and Syrian manuscripts and of the Emmaus mystery play in giving direction to the new impulse of Christian art in the 12th century. The Abbot Suger, of Saint-Denis, is regarded as, more than any other, the creative and guiding spirit in early Gothic building. Cathedrals were neither designed nor built by "mass instinct." Saint-Denis under Suger and his successors was, in fact, the powerhouse of a movement which affected architecture, monumental sculpture, glass work and iconography. The practice of making pilgrimages to shrines, and especially to Rome, spread the seeds of this creative impulse and carried over Europe the patterns which it was to follow. The cult of the saints made extensive religious art possible, and art made the cult of the saints popular. "The art of the Middle Ages is almost entirely a representation of the saints."

The author gives a rather extended survey of the vast encyclopedia (the four *Specula*) of Vincent of Beauvais as a mirror of the medieval mind out of which religious art came and a thesaurus of the lore and doctrine which furnished its motives and themes. Christian teachings were supported by Old Testament incidents and characters, and the whole submerged in a flood of legend. If it is true, as the author says, that "the *Speculum Morale* is only an abridgment of the *Summa* of St. Thomas Aquinas," then it should be said (as he does not say) that in that case Vincent could not have written it, for he died before very much of the *Summa* had been written. As a matter of fact, Vincent didn't write it.

The declining Middle Ages, in the 14th and 15th centuries, saw greater stress on splendor (God as emperor or pope), on pathos and sentiment (Virgin and child), and on the more human qualities of the saints. The "cult of death" flourished in the 15th century. The Renaissance introduced pagan elements and mingled sybils with prophets. After the Council of Trent, art "became the auxiliary of the Counter-Reformation, one of the aspects of apologetics." It affirmed the doctrines which Protestantism denied and inculcated the practices which it criticized—the primacy of Peter and the popes, the increasing apotheosis of the Virgin Mary, the glory of the saints and martyrs. Of the new ideas that became popular and gained a place in art, one of the most important and most recent is that of the "guardian angel."

The author's point of view, besides being Catholic, is also French. I would not say that this warps his judgments, but perhaps it colors them. The editors of another book which will be mentioned here in a week or two—a book on Spanish mystics and their representation in art—will probably be horrified to observe that M. Mâle writes a book on religious art from the 12th to the 18th century and never once mentions El Greco.

W. E. GARRISON.

Foundations of Freedom

THE BIBLE AND HUMAN RIGHTS. *By Kathleen W. MacArthur. Woman's Press, $2.00.*

THIS SLENDER volume comes from the pen of one who, representing the World's Y.W.C.A., is a consultant to the economic and social council of the United Nations. Some of the material has been previously published in pamphlet form, but it has been revised and augmented so that it may be regarded as essentially a new book.

Dr. MacArthur's little book has the flavor of both a devotional study and a discussion manual. She seeks to provide biblical insights for the discussion of certain democratic precepts and as a means of motivating our dedication to their fulfillment in practice. These precepts she takes mainly from the Universal Declaration of Human Rights drafted by the United Nations commission on human rights and the report of the President's committee on civil rights. Some excerpts from these documents are presented effectively in parallel columns. Her discussion is based on the belief that the Universal Declaration of Human Rights is "one of the instruments through which God's creative purpose may be expressed." "The Christian idea of man," she says, "thus commits us to cooperation with all institutions, laws, men and movements that seek the kind of society in which men may become more humane, more truly sons of God. This same idea of man commits us to protest against all conditions and practices—whether political, economic, racial or international—whereby men are dispossessed and defrauded of the basic rights inherent in their status as children of a common heavenly Father."

Four chapters are devoted to the discussion of "the right to safety and security of the person," "the right to citizenship and its privileges," "the right to freedom of conscience and expression," and "the right to equality of opportunity." As in other chapters, the discussion is elementary and brief, but concerned with contemporary situations. One chapter seeks to survey the record of progress toward the securing of these basic rights while another is a moving plea for action.

It is not easy to assess the significance and usefulness of this volume. Secular intellectuals who stand outside the Christian tradition will find it incomprehensible. Those

who find the Bible a convenient sanction for the status quo will probably be offended rather than challenged by Dr. MacArthur's use of biblical teachings. Sensitive Christians who have thought seriously about human rights will find her analysis of the theoretical basis of rights somewhat superficial and her suggestions more hortatory than illuminating for complex situations. If the book is regarded primarily as a devotional study, it will stand more favorable comparison. It may, then, be recommended equally to the ordinary church member who has done very little thinking about the relevance of biblical teaching to human rights and to his brother who has done a little more thinking but has as yet to make the word flesh.

GEORGE L. ABERNETHY.

Romantic Theist

THE PHILOSOPHICAL LECTURES OF SAMUEL TAYLOR COLERIDGE. *Edited by Kathleen Coburn. Philosophical Library, $7.50.*

ONE HUNDRED and thirty years ago, Coleridge delivered a course of fourteen public lectures—one a week—at the Crown and Anchor Tavern, on the Strand (admission per couple: £2). A friend of his, Mr. Frere, had a professional shorthand record made of the performance, lecture by lecture, at "heavy expense." Paralleling this series were some lectures, also by Coleridge, on Shakespeare. These were better attended and of more general interest to posterity than the philosophical. The record of the latter was lost and only recently unearthed. In 1936 the work of editing them was begun, later interrupted by the war, and, with the help of Lord and Lady Coleridge and others, has just been consummated in the publication of this volume. The editor, Kathleen Coburn, of the University of Toronto, is to be commended for doing well the thankless task of mechanical correction of text and for prefacing the lectures themselves with a helpful introduction.

The course was in the history of philosophy, "from Thales and Pythagoras to the present times." Coleridge initially defined the groove he was to proceed in by a dichotomy, convenient as a mnemonic device but, like all such molds, occasionally requiring awkward exclusions or glosses. The dichotomy in its general form, dividing people up into philosophical and thoughtless, is fairly innocent. But Coleridge—under the spell of a suggestion in Goethe's *Farbenlehre*—further subdivides the philosophical people into Platonic and Aristotelian. He had, some years earlier, himself worked with a distinction in terms of ideas as "constitutive" or "regulative," roughly corresponding to the Platonic-Aristotelian split.

Coleridge makes it plain from the first that the Aristotelians among the philosophers are, though a majority, inferior. They are the men of small imagination who try to subordinate spirit to empirical controls and utilitarian ethics—tending even toward "scientism." Platonism, on the other hand, has the advantage of the "constitutive" theory of ideas, as dynamic forms and essences of nature or reality. So Coleridge favors romantic, almost mystical, vision. Science with its curtailed *knowledge* is at the bottom. Then, going up, comes philosophy, as dialectical development toward something so high as to be beyond even its reach. Finally, at the top is religion, with its genuine *sophia* or wisdom.

But with mysticism that makes a virtue of antagonizing reason and logic, Coleridge has no patience. His treatment of Plotinus is therefore sharp—carrier of the Platonic torch though Plotinus was. The careful reader will notice a vacillating in Coleridge on this count. He is anxious to satisfy the demands for clarity of concept and proposition. He praises the (Aristotelian) scholastics for exemplary performance as logicians. But the contrary tendency to soar above such precision in metaphysical and theological vision, or below it into the "profound unconscious" probed by depth psychology, more than counters the logician in him. This, and only this, is the way to achieve vision of reality and its attendant wisdom, it finally seems.

The Christian vision is a development and vindication of the Platonic, according to our lecturer. This rather troubles the editor. She likes Coleridge for liking the scholastics, and dislikes him for disliking Aristotle. Any good word that Coleridge has for Aristotle, despite his general position, is eagerly pointed out. I believe the editor would have little difficulty in showing that Aristotelianism is more congenial to Catholic Christianity than Platonism is. But there are more mystical and romantic variations, all hallowed by tradition, on the Christian theme. And Plato—and Augustine, and Anselm, and Francis of Assisi, *et al.*—all serve as fine resonators for this note. Since Coleridge's religion was this variety of Christianity, he naturally preferred Platonism, foreglimmers of which he saw, quite correctly, even in Pythagoras. (But, again, he does not realize that it is the religious soul-doctrine of *ecstasia* of the Pythagoreans he thrills to, not so much their *mathematike*.)

The treatment in these lectures of Schelling, who meant so much to Coleridge, is disappointing. It is a pleasant satire of circumstance that Coleridge's (and Schelling's) own romanticism does not fit into either wing of his dichotomous scheme. The true romantic will work with a category (if any) more basic than that of the empirical *vs.* the rational, subject *vs.* object, regulative *vs.* constitutive. By this fundamental, he transfigures and synthesizes these opposites—precisely what Coleridge thought possible and necessary. The editor gives an acute interpretation of his failure to do justice to Schelling, or even Kant, because of a didactic device.

The conception of the Christian church as the mother and preserver of philosophy, science and the arts in the Christian era was new in Coleridge's time, and he develops it significantly. It is at such points in the lectures that the main or final cohesive of his "system" is disclosed, namely, the faith of a romantic Christian in God and his institution. It has frequently been remarked that Coleridge's prevalent and ever active concern was the belief in God and its justification. In fact, like Tennyson after him, he thought that all things—the spheres with their supernal music, the little flower in the crannied wall—testified to his presence. This is the clue to Coleridge's philosophy.

VIRGIL C. ALDRICH.

Line, Square or Circle?

THE OPEN SELF. *By Charles W. Morris. Prentice-Hall, $2.75.*

THE PIVOTAL idea of this book is taken from the psychology of W. H. Sheldon. Temperamental differences, it holds, are rooted in differences in physique which can be "approximately predicted almost from birth." If this is true (present evidence seems inconclusive one way or the other) this is an important book.

According to this theory, each person's basic temperament is innate. Only frustration can come from trying to lead a life at odds with the needs of this inborn temperament. Accordingly, it is possible to discover very early in life through bodily measurements what one's inborn needs are and will continue to be.

The importance of these principles for counselors is obvious. Morris talks as if with practice the naked eye can size up the physique of even a clothed person. From this the main lines of the person's temperament can be inferred, and what life situations will be likely to bring him satisfaction.

Incidentally, if we turn the theory on ministers themselves, we get a picture something like this: Take the minister with a physique like a bean pole. His inborn need is for detachment. Basically reflective, here is the ideal preacher. He loves to read, and spends hours in the quiet of his study carefully working out his sermons. But too many church socials will upset him. He needs to be alone a good deal, apart from the jostlings and stimulations of the external world.

Or there is the minister built like a square. He loves to dominate men and situations—which does not necessarily mean to domineer. He thrives on excitement and needs to feel that the church is growing under his leadership. Here is your ideal church administrator, money raiser and promoter. Had he not felt the hand of the Lord upon him, he might have wound up as an executive with General Motors. As it is, he may be your bishop.

And then there is the minister shaped like a circle, more or less. He is very friendly and likes to be around people. Very likely his best work is done as a pastoral counselor. Interestingly enough, he also derives great satisfaction from ceremonies and all forms of ritual.

Most ministers, of course, are blends of these distinct types. But one can't help

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dreaming of what a great institutional church staffed simultaneously by a line, a square and a circle might do for the Kingdom.

Whether or not one accepts the Sheldon-Morris premise that temperament can be determined from physique very early in life, this book presents persuasively a point all counselors should keep in mind: people are different, and nothing but unhappiness can come from trying to fit them all in a single mold.

HUSTON SMITH.

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Progress Within Limits

THE THEOLOGY OF THE OLD TESTAMENT. *By Otto J. Baab. Abingdon-Cokesbury, $3.50.*

OTTO BAAB'S new book on the Old Testament is important as an indication of the change that has taken place among Bible scholars during the last ten years in scriptural interpretation. The contrast may best be seen by comparison with such a book as *A Guide to Understanding the Bible,* written by Harry Emerson Fosdick in 1938. At that time the main thesis of Bible interpretation was that there was a progressiveness and a development in biblical ideas. Fosdick chose six leading biblical ideas—God, man, right and wrong, suffering, fellowship with God, and immortality—and traced with cogent logic the progressive growth that took place in the development of these ideas. He showed, for example, how the idea of God could be traced from the concept of a storm god, through a god of war, a god of the tribe, a territorial god, a god of the sky, to the Christian idea of a universal Father-God. Fosdick agreed that there were exceptions and that it could be shown that later insights were not always of greater ethical value; for example, Nahum is inferior to Amos, and Revelation to Isaiah, despite their being much later. But his main thesis of development was accepted as the guiding rule of biblical interpretation.

Dr. Baab does not repudiate entirely this point of view of progressiveness. He defends the findings of liberal historical study. Yet he believes that it has real limitations. It is not as final and positive an interpretation of Scripture as has been supposed. While there was an unfolding of Israel's religion through definite stages, such as animism, polydemonism, polytheism, henotheism and monotheism, as may be illustrated in other religions, yet there is a unity throughout the Bible that this thesis overlooks. Except for a few war songs, fragments of folk poems and ancient laws (Judg. 5; Gen. 4:23, 24; 9:25-27; Exod. 23:19), most if not all of the Bible bears the mark of a fairly theistic position. The reason for this is that the documents of earlier periods inevitably had this theistic point of view imposed upon them sooner or later in their transmission and use by the religious community.

Dr. Baab believes that there is something to be said for the older dogmatic theology that considered the Bible as a whole God's revelation to man. One of the great analyses of human nature and divine mercy is found in the story of the garden of Eden that dates back to the 9th century B.C., admittedly containing anthropomorphism, traces of magic and primitive belief. Dr. Baab agrees that we cannot return to the older theology which put all the Bible on the same level. "New knowledge has achieved priceless results in emancipating the mind of man." We will not surrender the ground gained since the Reformation. Yet Baab raises the question whether we have not erred in interpreting the Bible too exclusively from the modern philosophical point of view derived from the Hegelian idea of development. This concept has been imposed upon the Bible from without and from contemporary thinking. If we would absorb the spirit and viewpoint of the Bible itself, we would discover its underlying assumptions, admittedly not a complete theology and yet a consistent theism, a unity, and truth about God and man which is self-evidencing and valid apart from the validity given it by the modern philosophical concept of growth.

On the basis of the belief that most of what the Bible presents as true is valid for today, Dr. Baab writes of God, man, sin, salvation, the Kingdom of God, death and the hereafter, and evil, as presented in the Old Testament, with a last chapter on the validity of Old Testament theology.

PAUL L. HULSANDER.

Books in Brief

THE LONDON BOOK OF ENGLISH VERSE. *Selected by Herbert Read and Bonamy Dobrée. Macmillan, $3.75.* Why "London," I do not know, unless because the book was manufactured there. Of the two editors, the first is professor of fine arts in the University of Edinburgh, the second is professor of English literature in the University of Leeds. Their intention was no less ambitious than to produce an anthology which would supersede the *Oxford Book of English Verse,* now nearly 50 years old, as that in large measure (but never quite) superseded Palgrave's *Golden Treasury,* which is 40 years older. Time will tell. Certainly there is room for new anthologies. Not only is there worthy new poetry, but changing tastes and fresh evaluations of the old suggest additions to the familiar collections and subtractions from them. Read and Dobrée have gone at the task with mature judgment and a free hand. The result is good. It is a copious collection (874 pages), but thin paper makes it light in the hand and no great drag on a coat pocket. The material is arranged in 10 sections according to the type of poetry—narrative, songs, lyrical, etc. No principle of arrangement within each section has yet been discovered. As in any anthology of considerable extent covering a field of centuries (this one begins with Chaucer), some selections are of merely historical interest, some reflect the editors' estimate of public taste, some are the things they personally like. Certainly only the first of these considerations dictated the choice of a long passage from "The Prioress's Tale" to represent Chaucer, the gruesome and libelous story of the murder of a Christian child by the "cursed Jewes." American poets get meager representation: Whitman and Longfellow, fair; Poe, 15 lines ("Helen"); Emerson, Lowell, Holmes, and the modern

Americans, unknown. But a splendid collection. It will stand beside Palgrave and Oxford, even if it does not displace them.

THE LONDON BOOK OF ENGLISH PROSE. *Edited by Herbert Read and Bonamy Dobrée. Revised edition. Macmillan, $3.75.* For most readers, the chief use of this volume will be one which is quite incidental from the standpoint of the compilers. It is an agreeable pickup book, a bedside or fireside companion, to read when one does not wish to give sustained attention to anything and yet wants something less contemporaneous than a current magazine. But that was not the idea with which this anthology was compiled. It was designed to exhibit samples of many kinds of good prose writing for serious study by persons who want to learn how to write good prose. Unlike an anthology of poetry, this consists almost entirely of short extracts from long writings. It therefore illustrates the texture rather than the structure of prose composition. The major classifications are: narrative, scientific, and emotive. Each of these is subdivided. "Scientific" includes anything that is intended chiefly to convey facts or ideas. "Emotive" prose has for its main purpose to evoke an emotional response. Each of these, of course, overlaps with the other, and "narrative" with both. There are selections from about 250 writers, from Sir John Mandeville of the 14th century to men now living, with just enough Americans among them so that one cannot say there are none.

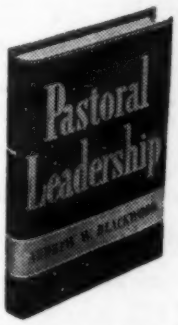
ST. PAUL THE TRAVELLER AND THE ROMAN CITIZEN. *By Sir William Ramsay. Reprint. Baker Book House, Grand Rapids, Mich., $3.50.* A famous old book (1895), still collaterally useful.

THE COST OF DISCIPLESHIP. *By Dietrich Bonhoeffer. Macmillan, $2.50.* One of the costs of the war, to Germany and to the Christian world, was the life of Dietrich Bonhoeffer, executed at the age of 39 by the nazi S.S., on special orders from Himmler. From the beginnings of a brilliant career as a university instructor he turned to the direct service of the church and of humanity, just when such turning was most dangerous. These essays—which may be called sermons, for they have texts—present such a view of Christian faith and love and service as is consistent with the mind of a man who, refusing opportunities to escape, chose to stay with his appointed task and continue his testimony by death.

GARNERED SHEAVES, SELECTED POEMS. *By Stanton A. Coblentz. Wings Press, Mill Valley, Calif., $2.75.* Mr. Coblentz is not a poet of one idea or a single groove. For thirty years he has been ranging in many fields and harvesting good grain in all of them. More than a dozen volumes of his poems attest his fertility (the metaphor seems to change slightly) and prove the fine quality of his thinking and writing. The present volume contains the best from his earlier books and many new poems.

W. E. G.

Pastoral Leadership



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THE RELATION TO THE OFFICIAL BOARD
THE DEALINGS WITH THE STAFF
THE FRIEND OF THE MUSICIANS
THE BELIEVER IN THE USHERS
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NEWS of the CHRISTIAN WORLD

Says Religion Is Fleeing Reason

Head of Britain's Modern Churchmen's Union Pleads for a Return to 'Rational Theology'

LONDON, Sept. 15.—At its recent conference in Bristol, the Modern Churchmen's Union pleaded for a "rational theology." In a major address the union's president, Sir Henry Self, permanent secretary of the civil aviation ministry, gave these instances as indicating that there is in religion a "flight from reason": (1) the keen activity and emotional appeals of fundamentalist bodies on behalf of outmoded doctrines or authoritative systems; (2) the indifference to world problems among "esoteric rumps of the elect," solely concerned with the salvation of the few who are called (in their private belief) to the blessedness of such select societies; (3) the prevalence of group meetings based on so-called "waiting" upon each other and on a supernatural experience, coupled with group confessions and like practices; (4) the demand for abnegation of human reason in a surrender to supernatural authority, preferably revealed through its self-appointed prophets; and (5) the current mass clamor for emotional expression. Sir Henry believes that the antagonism between science and religion should be a thing of the past. In the light of modern knowledge, he says, the two are one, and if our spiritual heritage is to survive they should be rceognized as allies in a common cause.

Baptist Principal Writes on Free Churches' Position

An echo of the ancient contention between the established Church of England and the Free churches is provided by Henry Townsend, retiring principal of Baptist College, Manchester, in his new book, *The Claims of the Free Churches.* In many ways, his thesis is a reply to the Archbishop of York's recently published *The Claims of the Church of England.* Dr. Townsend believes that the Church of England dreads disestablishment because it would mean disendowment, and he doubts the Anglican claim that establishment is useful to the nation. He pays tribute to the many saints, scholars and preachers of the established church. He claims, however, that the great majority of the English people are not a part of that church, which he sees as divided, with one section (Anglo-Catholic) looking Romeward, and the other (evangelical) wishing to retain establishment as a check on Anglo-Catholic propaganda and progress.

'Red' Dean Finds in Moscow Cause for Rejoicing

Hewlett Johnson, dean of Canterbury, has returned rejoicing from his latest visit to Moscow. Asked by interviewers about religious freedom in the Soviet Union, he replied: "Absolute. My photograph taken with religious leaders appeared in the press." The dean mentioned particularly the happy and flourishing state of the Baptist churches in Russia. Commenting on the Soviets' "will to peace," he described the immense amount of constructive, peaceful work going on everywhere. For instance, he was impressed by the sight of 20-year-old trees on city streets which four years ago had no trees at all. A Soviet miracle? No, the trees had been transplanted bodily from the forests to the towns! Dr. Johnson appears to have discovered in the Soviet Union criticism only of the Vatican and of the pope—not, he says, of the Roman Catholic Church. Most Britons feel that this is a rare distinction which only one so guileless as Dr. Johnson could entertain.

Congregationalism Facing New Developments

Leslie Cooke, now in his second year of far-reaching leadership of British Congregationalists, forecasts important developments in the near future for the denomination. A unified scheme of finance is being discussed which, if adopted, would radically change the face of Congregationalism. The Colonial Missionary Society, one of the agencies supported by the church, is to become a department of the Congregational Union, and talks are about to begin with the London Missionary Society, which also draws its main support from Congregationalists. More than 1,000 churches in the denomination are dependent on voluntary lay preachers, a situation which clearly calls for more attention to ministerial training. Dr. Cooke sees a prospective need for more than 400 ordained ministers. A new hymnbook, *Congregational Praise,* is to be published next year.

Methodists Asked to Do Some Soul-Searching

The president of the Methodist Conference has sent a searching questionnaire to all local churches of the denomination, requesting immediate answers. Among the questions asked are these: (1) What will your church be like in five or ten years if in vision and policy it continues as at present? (2) What steps have you taken to discover and consider the conditions and needs of your neighborhood? (3) Are you planning for the future and taking immediate action to that end? (4) Are new members and workers coming up from your Sunday school and youth programs? (5) Would a stranger feel quickly at home in your church? (6) Is worship in your church alive, interesting, and appealing to the outsider as well as to the members?

And So Forth

One of the largest Baptist churches in south London, Ramsden Road, Balham, lost its buildings in a recent fire. This parish was the scene of the famous ministry of Douglas Brown.

Sidney Berry, secretary of the International Congregational Council, is preparing for a visit to South Africa, Australia, New Zealand and India.

Christian Action, the organization described in the London newsletter in The Christian Century for Sept. 21, has formed an allied movement called "Christian Movement for European Union."

CECIL NORTHCOTT.

Anglican Bishops Visit Washington

In U.S. for Prayer Book Commemoration Congresses, They Take Part in White House Interview

WASHINGTON, D. C., Sept. 20.—Nine Church of England bishops and one archbishop who are in this country under the auspices of the American Church Union to lead a series of eucharistic congresses celebrating the 400th anniversary of the publication of the Book of Common Prayer had an audience with President Truman early this month [see The Christian Century for Sept. 21, p. 1091]. Preaching at the Washington Cathedral, Cyril Forster Garbett, archbishop of York, declared that it is folly and ingratitude to deprecate the great things which science has done for human happiness and welfare. "The discoveries and inventions of our time should be used on the old roads of truth, justice and mercy," he said. Dr. Garbett urged the churches to direct a return to Christianity. At a news conference, Bishop Kirk of Oxford reported that students in British universities are serious about religion, and that all branches of study are dominated by the feeling that the solution to the world's problems is impossible on the basis of a merely "human" philosophy. Bishop Blunt of Bradford declared that in the agricultural regions of England the church is still a central part of community life.

Religion Represented on Child Welfare Planning Committee

For the first time in the history of the White House Conference on Children and Youth, representatives of religious welfare agencies were among the 52 members of the conference's planning committee appointed by President Truman in August. At a two-day session held at the White House early this month, 37 leaders in business, industry, agriculture, religion, medicine and sociology laid the groundwork for the mid-century meeting of the conference, to be held in December 1950. A $75,000 appropriation by Congress has made possible the setting up of a permanent staff for the conference.

Lutherans Sponsor One-Day Institute

Pastors and laymen from churches affiliated with four national Lutheran bodies attended a one-day seminar held in this city Sept. 19. The meeting was one of a series being sponsored in 50 cities throughout the country. Prof. Karl E. Mattson of Augustana Theological Seminary, Rock Island, Ill., spoke on "God Gives Christ and His Church," and Otto Theiss, Lutheran Church—Missouri Synod pastor from Chicago, spoke on "Members of a Living Lutheran Church Witness to Christ."

Church Federation Staff May Aid Neighborhood Institutes

As an innovation in its program, the Washington federation of churches recently sponsored an all-day staff retreat and con-

ference. Out of the conference came a suggestion that the staff of the federation be used in a series of neighborhood institutes to interpret community needs and help devise ways of meeting them. The federation loses a valuable leader through the resignation of Thomas M. Steen, who has accepted a call to become copastor of Asbury-First Methodist Church, Rochester, N. Y. During the summer the federation sponsored a program whereby 25 theological students received clinical training under the Protestant chaplains of institutions in metropolitan Washington.

Methodist Chaplains Confer

The Methodist commission on chaplains recently brought 23 Veterans Administration chaplains to American University here for a two-day conference. Chaplain Donald C. Beatty of Washington reminded the group that religious services are not to be held primarily for "therapeutic values," but that nevertheless carefully arranged services do have a noticeable therapeutic effect on mental patients in the veterans' hospitals. In calling for emphasis on the mercy of God, Chaplain Beatty commented: "A church service which intensifies a feeling of guilt without relieving it can be harmful."

Community Chest Sets Lower Goal

The local community chest has announced a goal of $3,991,719 for its drive to open in October, in spite of a chest committee's insistence that $4,353,915 is the minimum required to meet community needs. The goal set is $575,000 lower than last year's, but $455,000 more than the amount actually raised in the 1948 drive. Arguments which led to adoption of the lower goal were that it can really be met, perhaps oversubscribed, and that the Washington area needs the morale-lifting experience of seeing a goal achieved. Only four times since the annual appeals began in 1929 has a budgeted goal been reached.

And So Forth

With 312 workers in Washington churches attending, the fifth annual audiovisual education institute and workshop met for three nights recently at American University. A staff of 30 was in charge.

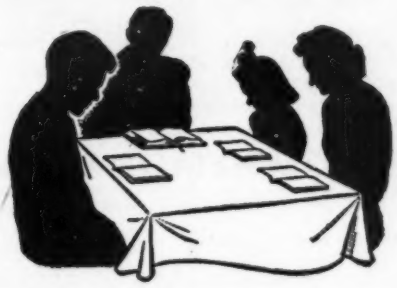
The House District of Columbia committee by a vote of 11 to 8 refused to report favorably on a bill introduced by Congressman Klein of New York to legalize the sale of liquor until 2 a.m. on Sundays.

The Adas Israel congregation has begun excavation for a new synagogue to cost $1,250,000, and the B'nai Israel congregation is erecting a $750,000 building.

Roman Catholics next month will begin construction of a new $1 million high school to accommodate 1,000 boys. It will be named for Archbishop John Carroll, founder of Georgetown University and first member of the American Roman Catholic hierarchy.

The Howard University Players, dramatic group from the famous Washington Negro school, sailed from New York Aug. 31 for a tour of the Scandinavian countries, where they are presenting a series of Ibsen plays. Reports from Oslo tell of enthusiastic response to their performances.

The civil service commission reports that



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on July 1 there were 217,237 federal employees in the Washington area. Throughout the country, civil service employees total 2,109,453.

St. John's College, 253-year-old Annapolis institution which in 1937 initiated a curriculum based on a study of 100 great books, has a new president. He is Richard D. Weigle, executive officer of the state department's office of Far East affairs. At St. John's, which has a fine disregard for academic frills, he will be plain "Mr." Weigle.

L. Ralph Tabor.

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Bishop Dibelius' New Book Is Out

Widely Anticipated 'Limits of the State' Pleads for Christian Basis—Church Pays Little Heed to Goethe

Magdeburg, Germany, Aug. 15.—Bishop Otto Dibelius' new book, *Grenzen des Staats (Limits of the State)* has just appeared. In this eagerly awaited volume the head of the council of the Evangelical Church in Germany pleads for a Christian basis for the modern state. "Power is and will be the essence of the state," he writes. "But it is necessary to give this power a content, a goal, a soul. . . . The men who form the state, and particularly those who are in the government, must sacrifice their egotism on the altar of the divine commandments and instructions. The church is authorized to remind the state and its officials of their moral and metaphysical responsibility. Wherever Christian thinking and judgment are effective, the brute nature of the state can be tamed." It is generally felt that what Bishop Dibelius is demanding from the state in his argument is religious freedom. He says that parents must be allowed to send their children to private schools if they do not approve of the public schools. The bishop is a sharp critic of political conditions as they have developed during the past few decades. He notes that in Europe, America and the Orient a secular attitude drew people away from moral and legal principles, while new political systems, based on power for power's sake, developed. In this evolution, Dibelius apparently concludes, not much difference can be found among the various forms of political order, be they totalitarian or democratic.

Church Has Little Part In Goethe Celebration

All over Germany there have been many celebrations commemorating the 200th anniversary of the birth of Goethe. The western zone, where the poet was born (at Frankfort), and the eastern, where he lived many years (at Weimar), had competing celebrations, at both of which Thomas Mann was the speaker and recipient of prizes. Within the church, little attention has been paid to the anniversary, probably because Goethe's personal faith and life did not exactly conform to the religious and moral criteria which some present-day theologians and church authorities consider most important. This in spite of the fact that Goethe's way of thought and life means much to many modern men and women who seek to interpret life in a Christian way. One of the few observances of the anniversary under church auspices will take place Sept. 15-21 in Meisenheim, a small town near Kreuznach. Speakers will be Gertrud Baumer and other well known poets and theologians.

Members of Different Social Groups Discuss Christianity

The so-called "academies" which German Protestantism has sponsored during the past few years have proved successful. At scheduled conferences, spirited discus-

sions have been carried on between churchmen and invited guests representing various social groups—artists, scientists, politicians, economists, farmers and workers, and so on. The main theme of these conferences is how people can manage to be Christian in spite of the deprivation and suffering they have to endure in these times. Reviewing the work of the academies, the Berlin monthly *Zeichen der Zeit* (*Signs of the Times*) suggests that among those invited should be avowed Christians who are critical of what the church has to tell them. Then the discussions would be more lively, and the churchmen would have a better chance to state the church's position than they would if all were of the same mind to start with.

Germans Welcome Dutch Biography of Luther

The lack of modern biographies of Martin Luther has been partly remedied by publication in Holland of a book giving the facts of Luther's life and theology in simple, readable form. The author is Prof. Willem Jan Kooiman of Amsterdam, with whom many of us became acquainted at a conference in Bad Boll some weeks ago. We were greatly impressed by the fresh and lively manner in which he expressed himself not only when he spoke to the larger Bad Boll audiences, but also when he took part in small informal group discussions. His book has been translated into German and published by a Munich firm.

Schneider's Yearbook Again Published

Schneider's church yearbook, which in nearly 60 annual prenazi volumes offered reliable information on what was happening in the various German regional churches, has again appeared. Editor of the new volume, which covers the period between 1933, when publication was suspended, and 1944, is Joachim Beckmann, a leader of the Confessional Church in the west. The book contains documents on the struggle of some of the churches against the efforts of the nazis to rule over them. Future historians who set out to tell the story of German Protestantism during those years will find these documents valuable. But to make the story complete and fair they will have to consult documents besides those given in the yearbook, for the Confessional Church and its members were not alone in resisting the nazis.

And So Forth

The Catholic monthly *Mann in der Zeit* recently asked its readers for their opinion on conscientious objection to war service. Of those who replied, 60 per cent said they were in favor of unconditional objection; 18 per cent favored conditional objection; 11 per cent were against objection; and 11 per cent had no opinion.

In Hannover, a new church law directs that pastors may be requested by church governments to retire at the age of 68, even though they may still be able to carry on their ministerial duties.

Special services are being held regularly in Schleswig-Holstein to help refugees and expellees get acquainted with the new conditions under which they must live and with their new neighbors.

In the election of members to the University of Jena student council, the largest number of votes (1,576) went to a theological student, the second-largest (1,138) to a medical student who is an active member of the Protestant student congregation at the university.

It may be a mere coincidence, but within the space of a few days recently this correspondent read in three church periodicals and in one Christian Democratic paper letters or articles defending or apologizing for the use of lipstick by Christian women. One editorial warned against conceit on

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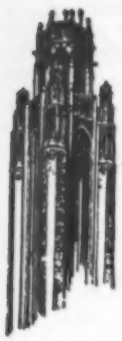

A new book by Dr. Daniel Day Williams, Associate Professor of Christian Theology in the Federated Theological Faculty of the University of Chicago and The Chicago Theological Seminary. The book seeks a theological standpoint beyond the present conflict of "liberalism" and "neo-orthodoxy." *"A truer Christian understanding of man and God can be expressed in a structurally sound theology,"* according to Dr. Williams, who then proceeds to give an interpretation of the Christian faith which can guide moral effort and sustain the exercise of social intelligence while it strengthens our hold upon the reality of God's judgment and His mercy. Excellent for church libraries and a "must" for ministers.

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the part of those who condemn others for painting their lips. It may be that all these items were launched by the promotion department of some cosmetics firm. The use of lipstick is not a widespread practice among German girls and women who earnestly try to be Christian, but there is no very great feeling against the practice, most people agreeing that it is possible to be Christian and paint the lips at the same time.

In Saxony, permission to start new church buildings or repair old ones is being given only in very exceptional cases—for instance, when the work can be finished within a short time. For financial reasons, all other church building enterprises have been halted. SIEGFRIED SCHARFE.

Record Stand on Bingo

Omaha Protestant Ministers Dissociate Churches from Press Charges

OMAHA, Sept. 19.—In an action believed to be without precedent in Nebraska, James Anderson, state attorney general, on Sept. 10 issued a proclamation ordering gambling laws strictly enforced. Under existing laws, all gambling except pari-mutuel betting on horse races is illegal. Nevertheless, it had been revealed in recent weeks, federal taxes were being paid on 1,334 slot machines throughout the state, and Omaha grocery and theater interests had been complaining to the attorney general that widespread bingo playing was being carried on. It was the bingo charges that touched off the proclamation by Mr. Anderson, who under Nebraska law has peremptory powers to take advantage of certain law enforcement procedures.

Churches Stung by Charges On Bingo Playing

Preceding the attorney general's action, press reports had repeatedly pointed out that "churches" were among the violators of the gambling laws, and that since they play bingo they are interested in seeing it protected. The day after the proclamation was issued, the Omaha council of churches released a statement saying that 63 Protestant ministers had mailed signed cards to the federation office declaring that they were not implicated in bingo playing and that their churches would in no way be affected by an enforcement campaign, and recording their judgment that gambling is a social evil. The statement, carried in the Sept. 13 news stories on the attorney general's proclamation, declared that the action was a forthright one for a public official to take, and that it deserved the support of the entire community. The federation had mailed out questionnaire cards on Saturday, and the replies were ready for release on Monday. No minister who replied opposed the crackdown.

Iowa Ministers, Laymen Join in Forum

At the fifth annual town and country church institute sponsored recently by Drake University Bible college, Des Moines, Iowa, ministers and laymen in an open forum discussed what they expect of each other. The institute lasted three days.

W. BRUCE HADLEY.

Niemöller Makes Australian Visit

Protestant Leaders Quick in Refuting 'Nazi' Charges in Press—Nation Recovering from Strike

MELBOURNE, AUSTRALIA, Sept. 6.—Martin Niemöller has just begun his tour of our main cities. His arrival in Australia was accompanied by headlines in some ill-informed papers charging that he is a "nazi," but responsible Protestant leaders speedily countered with an adequate presentation of the facts about our distinguished visitor. However, some controversy has again arisen, this time from Pastor Niemöller's suggestion that German farmers (at present prohibited as "enemy aliens") be permitted to come to Australia in considerable numbers. For generations, the Germans who long ago settled in parts of South Australia have been regarded as admirable citizens.

Gradual Recovery from Coal Strike Noted

After our seven-week coal strike, which was settled when the strikers unconditionally accepted the principle of arbitration demanded both by the federal and New South Wales Labor governments, we are licking our individual and collective wounds and returning to something like a normal way of living. The evil effects of the strike on steel and other essential industries will, however, be felt for at least another year. The losses from this needless catastrophe in human relations are many. From empty pay envelopes and vanished production graphs, there is a cash debit of around $500 million. An immeasurable amount of bitterness remains in a million homes from the many unhappy experiences, all the way from petty annoyances to stark misery. Possible benefits from the strike: far more vigorous efforts by other states, through development of their own resources, to make themselves independent of New South Wales coal, thereby reducing the "bluff" power of militants in that state; and healthy self-examination throughout Australia by the trade union movement, whose moderate leaders have had their prestige vastly strengthened at the expense of those who worship with their windows open toward Moscow. It is realized that it was Communist pressure tactics which caused the excellent machinery of conciliation to break down when the strike began in June. In the end, the miners had to return to the same tribunal from which they were receiving a sympathetic hearing before they walked out.

Communists Seen Directing Guns on Chifley

It is generally believed that the Communists are already beginning a new propaganda campaign directed against all "fascists," including that ogre of ogres, J. B. Chifley, head of the federal Labor government. They hold that he has committed or condoned these unpardonable crimes against democracy: imprisonment of no fewer than eight Communist leaders on charges arising from misuse of union funds, freezing of union funds to prevent the issue of strike

pay or the payment of interunion support money, using the army and other service personnel to operate the open-cut coal mines. It is certainly true that these measures hastened the end of the dispute. Leaving aside the Communists' face-saving publicity blasts, not a few orthodox Labor people hold the opninon that the Chifley cabinet has lost many vital votes at the December elections through its competent yet heavy-handed and unimaginative dealing with the coal strike. We are told by those who know everything (before an election) that a three per cent shift in votes could put in a non-Labor government.

Prices, Wages Rise, Salaries Stay Put

Consumer research statistics give us the gloomy satisfaction of being able to say: "We know it's far worse than they tell us." Latest calculations, already well out of date, show that the average retail price of 18 staple foods in our six state capitals declined by 13 per cent from 1928 to 1938, then bounced up by over 60 per cent in the next ten years. Meanwhile, wages and prices keep up their game of hide and seek, though most salaries—including ministerial stipends—remain sedately as they were. While perhaps flattered that they belong to such a "stable" group, ministers are not amused at being part of the group of guinea pigs always chosen for experiments in malnutrition.

Death Takes Initiator of Profit-Sharing Plan

The death last month of Harold Meggitt, Sydney industrialist and churchman, gave religious journalists an opportunity to comment on the excellent relations which he had built up between his workers and the shareholders and directors of his linseed oil and paint industry. In 1943 he introduced a profit-sharing plan whereby shareholders receive a guaranteed return of only 4½ per cent on their investments. All profit beyond that return is equally divided every year between the workers and the shareholders. Workers receive standard wages during the year, plus overtime pay. Under this system, friction and absenteeism have vanished from the plant, to be replaced by a "partner" spirit. High production, larger profits and contentment among all the large personnel of the company have been the rewards.

And So Forth

Thanks to an adaptation of the Laubach technique, aboriginal natives at the Ernabella (Presbyterian) mission school in central Australia are becoming fully literate in only a few weeks.

H. M. Arrowsmith, at present rector of St. John's Anglican Church, Toorak, Melbourne, will next January become general secretary in Australia for the British and Foreign Bible Society.

Todd Duncan, the American Negro baritone, is proving an inspiration to Australian audiences by his spiritual insight as much as by his musical artistry.

Arthur A. Calwell, minister for immigration, has appealed to us to stop calling migrants from Europe "D.P.'s," "Balts" or "reffos" (refugees). He urges us to describe them as newcomers, new settlers or new Australians.

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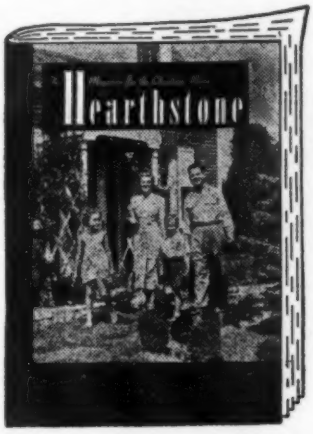

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Urges Separation Of School Plans

Federal Council Committee Calls for Aid to Public Institutions, Welfare Service to All Children

NEW YORK, Sept. 22.—The Federal Council of Churches' executive committee at its meeting here Tuesday adopted a resolution declaring that federal aid to schools and the supplying of welfare services to children should be treated as separate projects, each to be decided on its own merits. The statement urged that prompt provision be made for federal aid for the maintenance of *public* schools, with assurance that in its administration there be no discrimination on account of race. It further asked that, as a separate matter unconnected with grants for schools, open-minded consideration be given by Congress to the need of all children of school age for certain welfare services, and that if aid is made available for such services they should be administered or supervised by a separate public agency. "By thus drawing a clear distinction between aid to schools and welfare services for children," the statement concluded, "we believe that necessary assistance can be given to education without making it the object of sectarian controversy or compromising the principle of separation of church and state for which the council has always stood."

Dulles Resigns Council Post

The committee regretfully accepted the resignation of Sen. John Foster Dulles as chairman of the committee on policy of the council's department of international justice and good will. Mr. Dulles submitted his resignation so that the council might not become "involved in matters of a partisan political nature" through his candidacy for re-election. The committee requested Bishop William Scarlett, chairman of the department, to assume Mr. Dulles' duties temporarily, thus leaving the door open for the senator's later return. New officers elected at the meeting were Edward W. Gebhard as associate director of the National Christian Teaching Mission, Nadine Blair as assistant secretary of the council's Washington office, and Alfred Dudley Ward as director of studies for the department of the church and economic life.

Dahlberg Presents Plan for Evangelistic Advance

The plans and program for the United Evangelistic Advance were presented to the Federal Council committee meeting by Edwin T. Dahlberg, chairman of the department of evangelism. All the 48 denominational secretaries of evangelism are members of the committee of 63 which helps to coordinate the program and put behind it the unified effort of 38 communions representing 33 million members. "The United Evangelistic Advance is like a great highway with two lanes and everyone advancing together in the same direction," Dr. Dahlberg told the committee. "In one lane are the denominations, all following the same program. In the other are the interdenominational organizations such as ministerial associations and councils or federations of churches. Whenever and wherever any community desires to carry on any part of the program unitedly, the denominations cross over out of their separate lanes into the interdenominational lane at a given time and place to help achieve common evangelistic results."

Barnes Reports on Germany

Roswell Barnes, associate general secretary, presented to the committee his great concern for the civilian American personnel in German territory. "We Americans are without experience in the exercise of power around the world," he said. "We have not the personnel; we are not duly concerned with or backing our representatives, especially in the field of the church and pastoral counseling." Dr. Barnes urged that some interdenominational plan for chaplains be worked out, or that an arrangement for appointment of such chaplains through the state department be undertaken at once.

Board of Education Hears Feinberg Law Denounced

Members of the city board of education this week conducted a four-hour hearing on the New York state Feinberg law, which requires teacher loyalty tests and discharge of teachers who are members of "subversive" organizations. Five hundred pickets marched outside the building carrying placards denouncing the law. In the crowded hearing room, only a few of the protesters could be heard; those who could not filed papers stating their objections to the law. Among the protesters were the teachers' union, the American Labor party, the American Civil Liberties Union, the Protestant council and some 40 other organizations. Appearing for the law were the American Legion and two teacher associations. A strong argument against the bill was presented by Mrs. Johanna Lindlof, former board of education member, who pointed out that the loyalty tests would "provide a field day for any administrator in our school system to act against those who are in any way critical of the status quo." A movement to seek repeal of the law has been started, and court cases have been instituted to test its constitutionality.

And So Forth

Twenty-eight bishops and more than 700 clergymen, monastics and sisters joined at the (Episcopal) Cathedral of St. John the Divine this week to celebrate the 400th anniversary of publication of the Book of Common Prayer. Six thousand worshipers filled the great nave almost to capacity. Bishop Charles K. Gilbert presided, introducing the Bishop of London, J. W. C. Wand, who preached the sermon.

Mark A. Dawber of the Home Missions Council will accompany Julius A. Krug, secretary of the interior, and John R. Nichols, commissioner of Indian affairs, on a three-week tour of the Pribilof and Aleutian islands. They will seek first-hand knowledge of Eskimo and Aleut claims and gather information for legislative action on education, social security and health benefits. Dr. Dawber will also be concerned with the work of the church in the areas visited.

J. HENRY CARPENTER.

View Future of World Movement

In Stockholm, 500 Delegates from 35 Nations Plan Action Looking Toward Federation

STOCKHOLM, Sept. 5.—The third annual congress of the World Movement for World Federal Government concluded a week of sessions yesterday with the re-election of Lord Boyd Orr, a former director general of the United Nations Food and Agricultural Organization (FAO), as president. Approximately 500 delegates and observers from 35 countries met in the Swedish Riksdag to plan future activity for world government.

One of the vital questions facing the congress concerned proposals that the World Movement support immediate programs designed to help alleviate human need throughout the world. Prior to this time, it had not considered such programs an essential part of its task. World government supporters had maintained that all their efforts should be concentrated upon achievement of the structure of a democratic world state, and that through this structure the problems of famine, human rights, colonial administration, etc., can best be faced.

For Immediate Action

The "functional federalists," as proponents of immediate World Movement action to meet human needs are called, maintain that the establishment of world government will be not only an event but also a process. While working toward world government, they say, the World Movement should also participate in the development of the world community upon which the governmental structure will rest. Furthermore, only by immediately associating the World Movement with the legitimate needs of the world's people can popular support to the degree required for the creation of world government be obtained.

The congress decided to take a cautious step in the direction of functional programs and, under the leadership of Lord Boyd Orr, directed the World Movement to "urge in all appropriate ways the establishment of a world food board which will transform the existing but ineffective world food council into an organization with the funds and authority to achieve the purposes for which the FAO was established." This program, if implemented by enough national governments, would make it possible for a world food board to purchase excess food from surplus areas, thereby helping to stabilize food prices, and to distribute it in deficit areas, thereby helping to prevent starvation and to raise living standards. The congress created a permanent commission to study and recommend other functional activities that the World Movement might support or initiate.

No Clear-Cut Agreement

How does the World Movement propose that world government be achieved? There was no clear-cut agreement on this question. A large part of the American delegation believed that best hope lay in revision of the United Nations Charter. But few delegates from outside America concurred. The proposal which continues to obtain most support from non-Americans is that calling for a peoples' world convention of popularly elected delegates to draft a world constitution for submission to the nations for ratification.

This proposal was initiated largely under the leadership of Henry Usborne and his group of about 100 British members of Parliament two years ago. At that time it was decided that the autumn of 1950 and Geneva, Switzerland, would be the appropriate time and place for such a peoples' world convention to meet. Plans for the election of delegates are now under way in several countries, and pilot or experimental elections have been held in Chelmsford, England; Nivelles, Belgium; Silkeborg, Denmark; and Bad Kissingen, Germany. Except for that in Chelmsford, these elections have been reasonably successful. Although there is some doubt that world government supporters in an adequate number of countries will be able to secure the election of delegates to a peoples' world convention by the autumn of 1950, this date was reaffirmed by the congress, with the understanding that the initial meeting of the convention is to take place then, but

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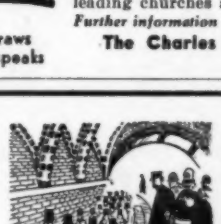

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that the actual constitution-drafting session will not take place until there is an adequate number of elected delegates.

What About Russia?

The questions of the Russian attitude toward world government and the possibility of Russian participation did not occupy very much of the congress' time. Delegates, while not sympathizing with Russian policy or practice, were quick to point out that many of the problems which make world government imperative were not created by Russia or communism, and would press upon us today even if Russia were democratic and communism had never existed. They contended that there would still be conflicts between sovereign governments, that the possibility of mass starvation would still face large sections of the world, and that human rights would still be flouted upon every continent.

The best expression of the attitude of the delegates toward Russia was given by Raymond Swing, the American broadcaster, at a public meeting in the Stockholm town hall. Said Swing: "I suggest that any person who withholds his heart and his hand from the work for world government on the ground that the Russians would not join should examine his mental processes. Since when is morality something practiced by one person only after another person adopts it? Since when is justice offered only when someone else has offered it first? Since when is peace something depending on only one half of the world? Is it not the responsibility of the whole world? Has the west done all that can be done when it rests its case upon power in a world without law? Not until the west unites in its morality, in its belief in equal justice and equal security, and crusades for peace by the only practical way it can be had, will the prospect of a lasting peace come aglow with the colors of promise."

Developing Interest Noted

Arising from the Stockholm congress are three observations which can properly be made about the World Movement and its work. First, the idea of a world government, which can handle the worldwide problems of mankind with greater success than separate and divided national governments, has had a remarkable growth since the end of World War II and continues to capture the imagination of large numbers of people.

Second, the World Movement, in spite of a light sprinkling of representation from Asia and Africa and from the laboring people in Europe and America, is still predominately a western upper middle class organization. The one reasonably effective contact outside this stratification—the Gary Davis Movement, which has succeeded in obtaining the support of almost 400,000 people for world citizenship and world government—is still too tenuous to be considered an achievement of major proportions in breaking through present limitations.

Third, supporters of world government are beginning to interpret their task more broadly. The developing interest in functional federalism is an indication of this trend. From it may well arise a dynamic program which looks upon the federation of the world in terms of the brotherhood of man.

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Current Feature Films

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M-Mature. Y-Younger. C-Children.

It's a Great Feeling (War.) Jack Carson and Dennis Morgan play themselves scheming to bring in scheduled movie by putting over with producer an unknown they discover in the studio café. Strangely enough, it doesn't work. A series of *farcical* situations, none very fresh or entertaining. M,Y

Slattery's Hurricane (Fox) Linda Darnell, Veronica Lake, Richard Widmark. *Drama.* As he risks his life on naval hurricane observance mission, as substitute for indisposed friend, naval reserve pilot relives his postwar career as thoroughgoing heel—including attempt to seduce friend's wife, tie-in with dope smuggling ring. The heroic mission over, he is ready for fresh start. Human relations element not very clear cut, but *adequate* to carry the more important action phase. M,Y

Task Force (War.) Walter Brennan, Gary Cooper, Jane Wyatt. *Drama.* Through experiences of hypothetical pioneer naval airman, film traces growth of navy's air arm, with emphasis on essential function of carriers in Pacific war. The villains: miserly congressmen, advocates of surface forces and opponents of huge U.S. armaments. A *thrilling* picture of carrier-based combat, so extremely *partisan* that the unthinking are likely to assume that money spent for any armament other than carriers is entirely wasted. One wonders why the navy, which aided the filming, didn't see that the movie reached the screen before Secretary Johnson came along. M,Y

That Midnight Kiss (MGM) Ethel Barrymore, Kathryn Grayson, Jose Iturbi, Mario Lanza. *Musical.* Technicolored, luxuriously set film offers frequent operatic arias, other music, framed in story of Philadelphia dowager who sponsors opera series so her talented granddaughter can make debut, with proceedings complicated by girl's off-and-on romance with truck driver whose rare vocal talents she discovers, manages to get before the public. A contrived story, but so spontaneous in action, so filled with *good music,* that it doesn't much matter. M,Y,C

BEST CURRENT FILMS

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For Mature Audiences: Alias Nick Beal, The Barkleys of Broadway, Champion, Command Decision, Edward My Son, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, Mr. Belvedere Goes to College, Mr. Perrin and Mr. Trail, Paisan, The Quiet One, Quartet, The Red Shoes, The Set-Up, The Window. 10-5-49

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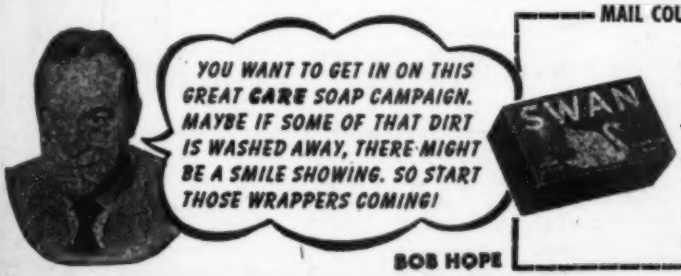
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